The CHRISTIAN CENTURY

Published Weekly

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HOUGHTON MIFFLIN COMPANY
2 Park Street, Boston, Mass.

In This Issue

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(Continued in 3rd column)

The
CHRISTIAN CENTURY

December 7, 1938

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Calendar of Coming Events

Dec. 5-8. University Christian Mission, University of Pennsylvania, Philadelphia.
Dec. 6-9. Federal Council of Churches, Buffalo, N. Y.
Dec. 7. Ford Hall Forum, Boston; Paul van Zeeland, speaker.
Dec. 9, 10. Federal Council of Churches, Intercouncil Field Committee, Buffalo, N. Y.
Dec. 11. Ford Hall Forum, Boston; Margaret Bondfield, speaker.
Dec. 11. Chicago Sunday Forum, Thorne Hall; Clifton Utley, speaker.
Dec. 11. Universal Bible Sunday.
Dec. 11-18. International Golden Rule Week.
Dec. 13-30. International Missionary Council, Madras, India.
Dec. 14, 15. Interfaith Conference on Democracy and Economic Planning, Hotel Towers, Brooklyn, N. Y.
Dec. 15-18. Biennial Convention, Anti-Saloon League of America, Columbus, O.
Dec. 18. Ford Hall Forum, Boston; Charles C. Betchelder-Norman Thomas Debate.
Dec. 26-30. Stewardship Review Days.
Dec. 29. Fifteenth Anniversary Dinner, War Resisters League, Hotel Capitol, New York City; George W. Hartman, Elmore M. McKee and David de Sola Pool, speakers.
Jan. 1. Ford Hall Forum, Boston; Louis Fischer, speaker.
Jan. 1-8. Ninth National Convention, Evangelists and Christian Workers, Lincoln Auditorium, Syracuse, N. Y.
Jan. 8. Chicago Sunday Forum, Thorne Hall; Max Lerner, speaker.
Jan. 6-8. Fifth National Congress, American League for Peace and Democracy, Washington, D. C.
Jan. 7-10. Home Missions Councils, Baltimore, Md.
Jan. 8. Ford Hall Forum, Boston; Prince and Princess Hubertus zu Loewenstein, speakers.
Jan. 11. Ford Hall Forum, Boston; Stefan Zweig, speaker.
Jan. 15. Chicago Sunday Forum, Thorne Hall; Maurice Hindus, speaker.
Jan. 15. Ford Hall Forum, Boston; David Seabury, speaker.
Jan. 18-20. Baptist State Convention, West Palm Beach, Fla.
Jan. 22. Chicago Sunday Forum, Thorne Hall; Julius Bryan, speaker.
Jan. 22. Ford Hall Forum, Boston; Jim Tully, speaker.
Jan. 24. Joint Commission on Unification, Methodist Episcopal Church and Methodist Episcopal Church, South, Jackson, Miss.
Jan. 28, 29. Unitarian Southwest Regional Conference, Dallas, Tex.
Jan. 29. Chicago Sunday Forum, Thorne Hall; Philip F. La Follette, speaker.
Jan. 29. Ford Hall Forum, Boston; Denis Conan Doyle, speaker.
Jan. 30-Feb. 3. Eighth Annual Minister's Week, Chicago Theological Seminary, Chicago.
Feb. 5. Ford Hall Forum, Boston; Kovoor T. Behanan, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

In This Issue

(Continued from 1st column)

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The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

DANTE was satisfied with seven circles of hell, but no one knows how many will be invented by nazi ingenuity for the Jews of Germany. Beneath each new and apparently ultimate low, a lower one is constructed. Following the announcement of the billion-mark fine as indemnity for the assassination in Paris came the twenty per cent levy upon the property of Jews. A capital tax of that amount, levied on an assessed valuation and realized at a forced sale under severe restrictions, can easily be manipulated to leave nothing net. But the real bottom—so far as present imagination can reach—is found in the front page announcement in *Schwartz Korps* (organ of the secret police and the Hitler Elite Guard) that the Jews will be "starved into crime and then exterminated with fire and sword." Perhaps this is only a threat to force sympathetic peoples to evacuate the Jews from Germany at their own expense after all their property has been absorbed by the state. But perhaps it is more than a threat. Sometimes a kidnaper who threatens to kill his victim if his terms are not complied with actually does kill him. The Jews in Germany are hostages in the hands of a desperate outlaw. Only a little while ago even the astute Dorothy Thompson believed that Hitler could be argued into letting the refugees take their property with them. The American League for Peace and Democracy even now is resolving to petition Congress to demand that German Jews and other refugees be resettled at the expense of the German government, and thinks this demand can be enforced by an economic boycott. Among all the improbable plans, this seems one of the most hopeless.

New Measures Against Jews

Hunting Homes for The Refugees

BUT THE REFUGEE problem is not solved by pointing out the impracticability of any suggested solution. Neither is its solution much advanced by ethical judgments upon the nazis or emotional reactions to their course. The situation must be dealt with as though it were the result of a natural calamity, like an earthquake or a tidal wave. Meanwhile, matters are not quite at a standstill. Holland has offered to take some thousands of refugee children. The London county council shows favorable response to a similar overture. It is currently reported that several South American countries show signs of relaxing the restrictions which they were tightening up only a month or two ago. These are all promising signs, so far as they go, though obviously they do not go nearly far enough. Even more interesting is Mr. Chamberlain's revival of the suggestion that many thousands might be accommodated in Tanganyika and in the upland country of British Guiana. This invites the comment that, so far as Tanganyika is concerned, perhaps Mr. Chamberlain is not unaware of the advantage that might accrue to the empire by spiking down that colony so that it cannot be returned to Germany. Certainly there would be tremendous popular opposition to handing back to Germany a colony newly populated with German refugees. Appeasement has its limits, and it may be that the British government would like to have so good a reason for drawing the line right there.

Concordat Points Toward Union

SENTIMENT for church union in the Presbyterian and Episcopal churches has been brought down to a concrete basis of action in a tentative concordat recently released by the two commissions on unity representing these two churches respectively. Whether it results in action leading to the organic unity of the two bodies remains to be determined by the general discussion which the concordat has evoked and by official decision which can be taken only by the supreme governing bodies of both churches. The joint conference of the two commissions recited nine comprehensive and fundamental matters of agreement between their churches, and suggested four specific undertakings designed to promote understanding and rapprochement. These latter included intercommunion and the admission of ministers of one church into the pulpits of the other, as occasion made desirable, both procedures, however, to be safeguarded according to a

general rule approved by the authorities of the respective churches. But the concordat goes farther than these suggestions. It envisages actual union in local congregations in communities where it seems desirable for Presbyterians and Episcopalians to worship together and to celebrate the holy communion as one congregation with one minister. Such situations are numerous. In a particular community there may already be a Presbyterian church and no Episcopal church, or vice versa; or there may be members of both churches in the community and no congregation of either. The concordat proposes a way of union in such a situation. In order to provide such a congregation with a minister whose ecclesiastical orders are satisfactory to both churches, it is proposed that if the minister is a Presbyterian the Episcopal bishop of the diocese shall "commission" him for this purpose, and if he is an Episcopalian that the moderator of the presbytery shall so commission him. The commissioning is to be performed by the laying on of hands and pronouncing the same words as are used in the Episcopal ordination of ministers, except that "in the church of God" is changed to "in this church." The discussion will probably turn chiefly on two questions of interpretation: What is meant by "this church"? and, Is this or is it not an act of reordination?

Censorship of Films And Radio

FREEDOM of the press is a matter that has been threshed out through many years, and in democratic countries censorship can be practiced only by indirection and not so much by government control as by economic pressure—which is sometimes worse. But radio and films are comparatively new fields in which the same traditions of liberty have not been established and over which, because of mass production methods, it is easier to exercise control. There is occasion for some insistent questioning about the reported withdrawal of an American news film dealing with recent British policies at the request of the British government transmitted through Ambassador Kennedy. Mr. Kennedy says he had nothing to do with it except to transmit the request to the Hays office. But Sir John Simon, speaking for the prime minister in the House of Commons, said: "His Majesty's government are grateful to the ambassador of the United States and I am glad to think that the ambassador of the United States and ourselves were in complete accord." So much gratitude for the rather trifling service of redirecting a letter to Mr. Hays' office—if that was all, as Mr. Kennedy's statement would imply—seems an excess of courtesy. Whatever the diplomatic technicalities may have been, it seems that there was a virtual cooperation of the American representative with the British government to bring pressure to bear upon the film producer to suppress a picture which, it was thought, might interfere with the negotiations which the prime minister had under way at Godesberg. Not long ago a film exhibiting nazi treatment of Jews, and with much restraint too, was banned in some American cities. An anti-nazi film, picturing the misfortunes of a Jewish physician, is now running in Chicago after being held up for a time by police authorities and then released in an expurgated form. These things do not fit in with what we like to call "the American way." They rise to plague us when we are finely indignant about the expulsion of a *Chicago News* correspondent from Italy, about the rigid control of the German and Italian press, and about the diplomatic incident that sprang out of the taking of a picture of the anti-Jewish riots by the Colombian minister to Berlin.

Cincinnati Churches Differ About Ethics of Gambling

GAMBLING in some forms is illegal in Ohio; in other forms, legal. Raffles and games of chance with prizes in cash or merchandise are forbidden by local regulations in Cincinnati. But certain churches are much addicted to the use of games of this kind, particularly "bingo." The city manager has issued regulations permitting them within rather strict limits. Comes now the chancellor of the Roman Catholic diocese with a pastoral letter addressed to all the clergy in the area defending gambling as "a legitimate amusement or recreation because it is intended as a necessary relaxation of the mind" (it certainly presupposes a relaxation of the intelligence, but anyone who ever saw much gambling knows what it does to nervous tensions, which most need relaxing) and expressing surprise that a city official "should array all the forces at his command against a harmless and innocent game of chance. . . ." The presbytery of Cincinnati replies in a resolution declaring that it does not consider gambling an innocent diversion and that it "specifically deplores the attempt of the Roman Catholic hierarchy to wink at the laws against organized gambling." The issue is clearly drawn. It involves not only a difference of opinion about the morality and the personal and social consequences of gambling, whether in or out of church, but a difference of attitude in regard to obedience to laws that one does not like. The effect of the chancellor's letter is to encourage the people, to whose attention the priests are instructed to bring it, to ignore the laws against gambling and to rely, instead, upon the warnings which the church gives against gambling under "evil circumstances." A recent Gallup poll shows that a larger per cent of people gamble at church lotteries (probably including "bingo") than at any other game of chance, including the horses, numbers, punchboards, slot machines and sweepstakes. The inquiry might be extended to ask—what churches? But perhaps that is not necessary.

Doing Something for the Village Pastor

AN APPRECIATIVE but not wholly satisfied subscriber advances the suggestion that The Christian Century ought to have more definitely in mind the conditions of the village church and do something to meet the needs of the village preacher. He hopes to "see the day when some generous and thoughtful editor will launch a religious paper for the despised and rejected pinchers of sycamores, the village preachers." The suggestion is worth pondering—not the suggestion of a special paper for preachers in small towns, for that does not interest us, but the one about having more material for the small-town

man in such a paper as this—and we shall take it to heart. But, more in explanation than in defense, it ought to be remarked that the reason why The Christian Century has never tried to adapt its message specifically to village preachers is that they are not noticeably different from city preachers; and that the reason it does not in general address itself to preachers as such is that the minds of preachers are not radically different from those of laymen. As a professional group, ministers have professional problems which differ somewhat according to the social conditions of the parish. The size of the community is only one of those conditions. But this is not a trade paper for preachers. It tries to address itself rather to thinking Christians, whether in pulpit or in pew, and to others who may be interested in what seems to us a Christian view of the events and problems of modern life. One great responsibility of the village preacher is that of widening the horizon of his people and helping them to see themselves as members of a great community, not merely of a neighborhood. To assist him in doing that is, as it seems to us, a more valuable contribution to him and to his work than any amount of discussion of his local situation. The highly intelligent letter of this correspondent from a village confirms our opinion that there is no wide difference between the deeper interests of men in country and in city or in the intelligence with which they pursue them. Still, as to giving more attention to definitely rural and village problems—that will bear thinking about.

Modern Bombing Technique And Air Raid Precautions

PROMPT CONFIRMATION of at least one important part of Mr. Langdon-Davies' thesis in *Air Raid* comes in dispatches of November 26 from Barcelona. The modern and improved method is to bomb at brief and irregular intervals for two or three days, with a "silent approach" (gained by gliding from a great height at a considerable distance), so that the attack precedes the alarm. The object is not so much the destruction of life or property, or any specific "military objective" such as fortifications, bodies of troops, ammunition dumps or communication lines, but the demoralization of the entire population by suspense and loss of sleep. First as to frequency: "Planes from Majorca already have come twice tonight and it is still early. Last night there were four raids, the night before one and Wednesday night eight. The effect, as always, is cumulative." As to warnings, the report is vague but the implication is that they do not come soon enough to do any good. This supposition is reinforced by what is said of the safety signals: "The irony of the alarm system is that the releasing siren comes long after the raid is finished, so that usually you have managed to fall asleep again only to be reawakened by sirens telling you it is all right and you can go to sleep." As to the indefiniteness of the objectives: "There is no moon and flares are not being used, so it is impossible to single out objectives. Many raids are accomplished by lone bombers, which cannot do great damage." The *New York Times* correspondent says one cannot tell what purpose this long series of night raids serves, but the headline writer's interpretation is "Terror Increases in Barcelona Raids." If that is what happens, it is not unreasonable to suppose that it is what was intended to happen. Granted that the Spanish loyalists have an inadequate defense against the Italian air force operating from Majorca, and that Great Britain, against the same or a similar foe, could do better, it still seems probable that the whole system of air raid precautions and defenses needs overhauling.

Catholics Announce Program For Teaching Democracy

AN IMPORTANT pastoral letter, signed by Cardinal Dougherty and representing the entire body of Roman Catholic bishops in the United States, announces a comprehensive plan for the study and teaching of the principles of democracy in Catholic schools, from kindergarten to university. This is good news. Catholic schools enroll more than three million pupils. They are an immense power for teaching whatever they teach. There are some things that they teach, and will doubtless teach more effectively under this new impetus, that are essential to a healthy democracy and to the building of "an enlightened, conscientious citizenry." Non-Catholics, however, will not be wise to leave the matter in their hands. There are elements of democracy that they do not and cannot teach. In this connection a careful rereading of Leo XIII's encyclical, *Immortale Dei,* "On the Christian Constitution of States," will be instructive. A single passage, of many that might be cited, will illustrate one feature of the philosophy of government that is taught by that eminent authority:

> In political affairs and all matters civil, the laws aim at securing the common good, and are not framed according to the delusive caprices and opinions of the mass of the people, but by truth and by justice; the ruling powers are invested with a sacredness more than human, and are withheld from deviating from the path of duty, and from overstepping the bounds of rightful authority; and obedience of citizens is rendered with a feeling of honor and dignity, since obedience is not the servitude of man to man, but submission to the will of God, exercising his sovereignty through the medium of man.

That does not sound like anything we are accustomed to call democracy. It contemplates government by just and benevolent rulers who accept the moral guidance of the Roman Catholic Church and—as indicated by other passages in the encyclical—use the power of the government to support that church and to suppress all rival forms of religion. That is not what the bishops have in mind for an immediate policy in America. There must be adjustments and compromises in a non-Catholic country. But you will not get satisfactory instruction in the fundamentals of democracy from those who believe in it merely as the best available substitute for something else.

Duke of Windsor Can Go Home

FOLLOWING a formal call by Prime Minister Chamberlain upon the Duke of Windsor in Paris—made somewhat easier by the fact that Chamberlain was in the French capital anyway on diplomatic business of importance—it was announced that there was no reason in the eyes of the British government why the duke should not

resume residence in England. There never was any formal edict to prevent, but only common consent that his absence for a time would obviate some embarrassment. So there is nothing to cancel or rescind. But it is not without significance that the successor of Mr. (now Earl) Baldwin, who engineered Edward's abdication, now calls upon him. What a prime minister does, under those circumstances, must be understood as done officially. Why does Mr. Chamberlain want to bring the Duke of Windsor back to England? Two possible, even probable, reasons come to mind. The first is that Mr. Chamberlain feels the need of all the popular support he can get—and he may need more than he can get—since the brief glamor of his Munich achievement has faded before the new flares of nazi persecution. The element of the British public which is most critical of the appeasement policy is largely the same that was most resentful of Edward's forced abdication and would be most appreciative of a friendly gesture toward him now. It may be that Mr. Chamberlain is doing a little appeasing at home. But apart from that, there remains the important and indisputable fact that Edward, as Prince of Wales, was a very effective British commercial agent abroad, and British business very much needs someone right now to do what Edward did then and more besides. The struggle for markets, in eastern Europe, for example, and in South America, is no longer a competition between individual exporters of different nations but has become a competition between government agents. More accurately, it is a competition between agents of the German government and individual British private concerns. It is an unequal struggle in which consolidated management has a strong advantage. If British manufacturers are to get their share of orders, there must be in the foreign field not merely representatives of Woosit & Company, Limited, but a supersalesman representing British Industries, Unlimited. The Duke of Windsor might fit the role.

A Mirror of Our Time

LET us lay aside the newspaper for the day and read a book. Let the book be *I, Yahweh,* by Robert Munson Grey. It is a novel in the form of an autobiography, and an autobiography of no less a personage than the god of Western civilization. It will tell us more about our world than we can learn in the newspaper. The story begins a long way back, in Abraham's day, but it comes swiftly down to the events of our time—even down to the coronation of George VI of Great Britain. What is happening this very day in Germany, in Italy, in Japan, in England and in America is reflected in this fascinating tale.

Yahweh is the god whom the Western world took over from the Jews of Palestine and refashioned in the likeness of its own civilization. Yahweh is no absolute God, no theologian's God, but the actual god whom the peoples of the West really worship. He is a very human god. Indeed, he is the god which the humanists say is the only deity there is, namely, one who is merely a projection of the actual purposes and ideals of frail and finite humanity. Yahweh rises and falls with man. He goes up when man goes up and down when man goes down. Reflecting the spirit of man, he is man's mirror, not man's sovereign. He does not lead humanity, he only seems to lead because men put him at the front and make him the sanctifier of their human desires.

Through the millenniums Yahweh has kept a record of his thoughts and acts, and especially of what man has done to him. In his native Palestine he passes through many changes. Originally a little household god, kept in the back part of Abraham's house where the bones of the family's ancestors were buried, he became the tribal god of Israel. He fought their battles, gave them laws, fostered their planting and harvest, increased their flocks and herds, and, jealous of all other gods, received their worship.

Now he was managed by the priests, now by the warriors, now by the lawyers, and at high points in Israel's history the prophets appealed for his aid against injustice and the oppression of the poor. Amos, Isaiah, Jeremiah, Micah, Hosea all tutored Yahweh in a higher function of godship, that of righteousness and loving-kindness. They strove to expand his horizon to embrace not Israel alone, but the Assyrian, the Egyptian and the Ethiopian also. Yahweh rose on the shoulders of these prophets, but with their passing fell back into the narrow racialism and nationalism of his beginning.

A new era began for Yahweh when he became a Christian god. Mr. Grey's account of the appearance of the Galilean prophet and of his meeting with Yahweh is one of the most penetrating and powerful interpretations of the mind of Jesus in all the "Lives of Christ" from Renan's to that of Hall Caine. The whole mission and ministry of Jesus is cast by the author into the form of a conflict with Yahweh. It is Yahweh who dogs the Galilean's steps, and plans for him a campaign leading to the throne of Israel and of the kingdoms of the world. In a mighty climax of temptation, Jesus turns upon Yahweh, saying, "Get thee behind me, *Satan!*"

Slowly the god recovers from this blasphemous assault upon his majesty and begins dimly to see what Jesus meant. After the crucifixion he leaves the temple for good, and lingers long at the place where the cross was. Drawn to the upper room on the day of Pentecost he shares the glory of that event and casts in his lot with the followers of the Galilean. Under Paul's call and tutelage he is persuaded to become a Christian god, a god of all mankind, not the god of Israel only. Thereafter, through the Christian centuries, Yahweh rises and falls with the fluctuating aspirations of the Christian church, as he had risen and fallen with the wavering aspirations of his ancient people. He tries to be indeed a Christian god and does for a while succeed.

But at last Constantine hypnotizes him in a dramatic scene of swordplay, and Yahweh, the memory of his past military leadership of Israel revived, sees, in his imagination, the Amelekites fleeing across the plain, the Philistines throwing down their arms and begging mercy of David, and Jephtha sweeping the field clean of the children of Ammon, and grasps the proffered sword from the hand of the emperor.

Thereafter the church taught Yahweh how to set king

against king, and to make rulers and warriors plunge into fierce rivalry for the church's favor, and to set them trembling in fear of coming under its condemnation. Cross and Sword made common warfare against uncivilized tribes and half-civilized peoples struggling toward nationhood. To the vanquished the sword was proffered, upon whose cross-like hilt they swore fealty to the Christ of the Trinity and to his vicar on earth. Whereupon their sins were washed away by the sacramental waters of baptism and they were gathered into the fold.

Then Yahweh slept for a thousand years, and waked to find a new world dawning. He sat at the feet of Francis. He stood by the side of Luther and bade him be strong and fear not what men could do. Toward Galileo he was drawn by the cogency of the man's demonstration, though he could hardly trust the common people with the new knowledge. But Yahweh's horizon was broadened with the discoveries of new lands and, disguised as "Jon Waye," he embarks on the Mayflower for the new world. "Greatly was I pleased," he writes, "to see that the company made it a first charge upon their consciences to build me a house in the wilderness, for though they knew me not as I mingled with them on board ship, they said, 'Surely the God of Israel is in this new land.' Wherefore they feared not anything."

Having renounced the authority of Rome, sects sprang up as the fruitage of man's insistence upon liberty. Though for a time the Scriptures were held to be authoritative, yet there arose the question of interpretation. And each man interpreted for himself. But this practice led to two results: "Some pursued the truth with singleness of heart, while others took joy in being different from their fellows." Thus Christendom fell apart into many fragments, and the unity of Western civilization was dissolved.

Yahweh was counseled not to oppose science, "for science has uncovered a great and universal law, called the law of progress." Man, he was told, like the cosmos, moves onward and upward forever. "Wherefore I bade them who served me speak well of science and preach no new thing nor insist upon the older teaching until test had been made in the laboratories. For I said, 'If I strike hands with the scientist I shall go onward and upward with mankind and we shall bring in the millennium.' "

But it was not the millennium that came. It was a day of darkness and the shadow of death. In their distress and hatred, kings and subjects alike called on Yahweh to protect their soil from invasion and their blood from being drained away. Distraught with his effort to be a universal god when those who called upon him were flying at one another's throats, Yahweh found no peace for himself in the armistice that ended the Great War. Not only had the nations changed, but his church had changed. The worship that was offered him was noisy, truculent, partisan, irrelevant. Its prayers sounded like jazz on his altar stairs.

In search of a prophet who can guide him, he attends a Billy Sunday revival, a Buchmanite house party, an Aimee McPherson temple, and visits the regular churches, only to find the mountebank and the jester "jangling their airs upon the nerves of men as on an ill-tuned harp," and the ecclesiastical aesthete "burnishing the altar rail and the chalice that he may see therein the reflection of his own face," and the sycophant "who fawneth upon the rich and the mighty what time he doth seek to make his god a hewer of wood and a drawer of water." "These do fill the world with their mumblings and sell their panaceas for a price. They antic before the innocents and bask in the admiration of the untutored. But they see not their own day in the procession of the ages, nor descry any noble destiny for the race. No vision do they show to men, neither set they any worthy task for their hands." None sees Yahweh in his struggle to become God of all. "Nay, but each danceth around the fetish that his own hands have made for the tribe that followeth him. And like Aaron who set up the bull on the plain before Sinai, they cry to the people, Behold thy God!"

Thus Yahweh himself was torn inwardly, now protesting against and now yielding to the mood of the time. The ungodly whispered their disdain of him behind their hands, saying, "Behold Yahweh, how he danceth to the jazz measure!" He attends a convention of the American Legion, and the oldtime war spirit seizes him, so that "when the procession passed in review before its commanders, lo! at the very end, rearguard to the flags and the trumpets and the drums and all the panoply of war, strode I, Yahweh, the nation's god."

He visits the tomb of the Unknown Soldier in Westminster Abbey, where he hears the strains of a distant chant: " '—as it was in the beginning, is now and ever shall be, world without end.' 'Yes,' I said, *'as in the beginning!* This and all the nations of Christendom call on Father, Son and Holy Ghost, but their expectation is that Yahweh, the warlike and jealous god of Canaan, will answer them.' "

Yahweh sees that some great change in his estate is now impending. He is aware of his failure as a Christian god, a god of all mankind. In following the Galilean he seems to have been following an illusion. His old status as the god of a particular people seems infinitely to be preferred to the contradiction and falsehood which lie at the heart of his ambition to be a universal deity. Distraught, he wanders over the earth. He meets Adolph Hitler and the Reichsbishop in Berlin. In a conversation with them his doubts are resolved and his purpose crystallized. The doctrine of the Folk Soul is explained to Yahweh, and Hitler offers him the honor of being the god of the German people, though he must "understand that he has not a clear field, that there are many who demand that we adopt as the symbol of the totalitarian state one of the old folk deities, whose worship will encourage the German spirit, one who will make no apology for being a strictly national god."

Yahweh accepts, and Hitler commands the Reichsbishop to give him "the word of belonging." When the Reichsbishop whispers in Yahweh's ear, *"Blood and Soil,"* the words are as wings for the god's remembrance. "Reichsbishop," he exclaims, "three thousand years ago I was god of the soil and protector of the chosen blood. And though in ages since, prophet and teacher led me forth on alien roads in quest of universal godship, thy mention of the words doth bear me away to my own land and people. Yet not away. For a great light hath dawned on me whereby I now see that the Reichsführer is a Jew —a Jew like my people of ancient times. And ye Germans are all Jews. Despite that ye persecute Israel after

the flesh, ye differ no whit from my Hebrew tribesmen who took Canaan at the edge of the sword, and worshiped me with blood sacrifice. Ye belong to Yahweh by spiritual inheritance. And by land and blood, ye shall have no other god before me!"

Yahweh visits Italy, and finds that the Italians also are Jews, so he helps the priests pull on the bell ropes of the churches to celebrate the conquest of Ethiopia. "Though certain of the ungodly did wink and say, 'So this Yahweh has become carillonier of empire and ringer of the bell to Il Duce,' I minded them not for joy that another mighty nation had stripped off the musty cerements of Christianity and revealed my primal godship for its people to worship." He visits Japan, and claims the descendants of the Sun Goddess as his Jews because "in their blood runs the heavenly strain." He attends and participates in the coronation of George VI of England and, as he ponders the remark of a British statesman who had said that God was an English gentleman, he reflects, "Nay, but these Englishmen, they are also my Jews."

Thus torn with the conflict of too many holy lands and holy bloods, Yahweh joins himself to a party of Zionists who were returning to Palestine to rebuild their national home, for they said, "Yahweh will lift us high among the nations and from Jerusalem shall the law again be spoken." Unknowing whither his feet were taking him, he finds himself at the top of a hill which he discovers to be Calvary. Under the spell of the place, he hears a Voice calling him by name. He parries with it, then asks who it is that speaks. The Voice replies: "I am he whom thou pretendest to be. I am the Father of whom the Galilean spake. As to thee, Yahweh, thou art but man's image of God, the shadow cast by his aspiration toward me. . . . And because I am Father of all, I am Judge to thee. And because I would save man I will bring thee to thine end."

But Yahweh rebukes himself that he has stopped to parry with an illusion. Throwing off the spell he finds himself in the company of the great gods of the past—Mars and Thor and Marduk and the Goddess of the Sun—who declared that they were but children compared to the Great God of the West. "We have slain our millions, but Yahweh his tens of millions." Drunk with their flattery, he makes his way to a cave and there plans his campaign. "It shall come to pass that I will drive the nations into the valley of Armageddon where I will sift them as wheat and choose from them the strongest. Aye, that people that is most fierce and mighty I shall choose. They shall be mine only people and I their only God.

"I, Yahweh, shall do this thing against which the ages have prepared me. . . . And if perchance there be One mightier than I to thrust me down to the pit, I shall have had my day.

"And I shall carry the harvest of the nations with me."

Thus ends a mighty book, written with exquisite literary and dramatic technique, telling the story of the spiritual pilgrimage of the Western world and throwing more light upon the bankruptcy of civilization than all the chatter of reporters and the exchanges of diplomats and the arguments of statesmen and scholars which are found in all the newspapers and books that have been written in two decades. Yahweh rules the Western world. And there can be no peace until the usurper is cast down and mankind bows its head before the living God seated on a throne high and lifted up.

Fascism's Forerunner

NEWSPAPER reports from Washington state that the Dies committee will stop taking testimony either this week or next. Its original appropriation of $25,000 is said to be at last exhausted. But Congressman Dies announces that when Congress convenes in January he will ask for another $200,000 with which to continue the activities of his committee. There is considerable mystery connected with the ability of the committee to keep going so long as it has on the comparatively small fund at its disposal. Now that that fund is gone, Congress should certainly grant no more. The Dies committee has already done damage enough—damage which too few comprehend to the faith of Americans in their democratic institutions.

As a congressional investigation, the Dies committee has staged a travesty on honest inquiry which has been, in its effect, a blow to the integrity of Congress itself. Congressional investigations, properly conducted, have rendered immense services to the cause of good government in years past. One has only to think of the pure food hearings during the administration of Theodore Roosevelt, of the Teapot Dome inquiry while Coolidge was in the White House, or of the munitions probe during the early years of the present administration, to understand what a valuable aid to militant democracy an honestly conducted congressional inquiry can be. But the method followed by the Dies committee has flouted every elementary principle of a fair hearing. After Dies, Congress will find all its investigating activities under suspicion.

It has become commonplace among observers at the Dies hearings to comment that the committee has had two purposes mainly in view. The first has been to smear the Roosevelt administration with the taint of communism. The second has been to offset and if possible destroy the effect of the investigation made by the La Follette committee of the Senate into denials of civil liberty. The first purpose came out clearly during the campaign when the Dies committee offered itself as a sounding-board for use by reactionary politicians charging communistic connections to state tickets endorsed by President Roosevelt in Michigan, California and Minnesota. It has been shown with equal clearness by post-election allegations of communistic tendencies leveled against members of the cabinet and important administration officials. The second purpose has inspired the numberless Dies-sponsored attacks on the National Labor Relations Board. If every attempt to safeguard the rights of workers in disputes with powerful industrial corporations can be made to seem the work of red conspirators, the Dies committee hopes to lessen, and perhaps even cancel out, the effect of the revelations of civil liberty infractions which the La Follette committee is soon to report to the Senate.

To attain these two major purposes the Dies committee

has followed a completely irresponsible procedure. Perhaps this was to be expected of a body presided over by a man who last year proclaimed himself "President of the Demagogues Club" of Congress. It is alleged by such a noted Washington correspondent as Paul Y. Anderson that much of the testimony given before the committee had previously been drawn up in private meetings between Mr. Dies and supposedly independent witnesses. At any rate, the committee has at no time subjected witnessses appearing before it to anything approaching a searching cross-examination. It has provided no opportunities for persons or organizations attacked to face their accusers or to offer testimony in rebuttal of the accusations made.

A typical example of the sort of thing which the Dies committee has fostered occurred during a recent hearing when a witness was permitted to identify as "communist fronts" a number of organizations which are seeking to extend aid to victims of the war in China or to induce the United States to cut off its export of war materials to Japan. The witness alleged, without producing a scintilla of evidence to support his charges, that these organizations were not only communist inspired and directed but that the funds which they have raised for China relief have not gone to China but have been diverted to finance communist activities in the United States. The next day the responsible officers of three of the four organizations in question spiked the charges, in a statement given to the press, as completely untrue. Few newspapers, however, printed the correction, and such as did buried it inconspicuously on inside pages, while the lie fathered by the Dies committee went its way, calculated to make the American people believe that when they oppose the Japanese rape of China they are dupes of communist intrigue.

Essentially the same method has been used to make the public believe that their government itself is honeycombed with communism, and that the end which liberal and forward-looking government officials have in view is the establishment of a communist state in America. In doing this the Dies committee has been engaged in its most subversive, its most destructive work. Ostensibly formed to investigate un-American activities, it has itself set out to undermine the confidence of the American people in their own government.

Strip away all extraneous details and it appears that what the Dies committee has been trying to do, with the help of reactionary elements in the press, is to spread panic. By equating the mildest form of liberalism with communism, it has been trying to persuade the American people that such government officers and other leaders as have been trying to remedy some of the most obvious abuses which have flourished under our form of democracy have, in reality, been traitorous reds whose real end is the destruction of American society. If such a panic can be induced, if the American people can be duped into believing that every attempt to end or lessen a social evil covers an attempt to establish communism in this country, then Mr. Dies and those who cheer him on can hope for a delivery of the government into the hands of reaction.

This is not the occasion on which to discuss the perilous position in which American democracy stands today. Our readers recognize the nature and reality of this peril without needing to have it analyzed in detail. They understand that unless our form of government can be made to function in behalf of social justice, the desperation of large masses of underprivileged and thwarted citizens will eventually produce an explosion and chaos. They know, also, that such social legislation as the Roosevelt administration will bequeath to its successor—the establishment of the SEC, the NLRB, the housing administration, the TVA, the wages-and-hours law, the social security law, the utilities holding company law—represents only a short step toward the attainment of the measure of social justice which the seriousness of the nation's problem demands. Compared with the social legislation enacted in such countries as Sweden and Great Britain, the liberal legislation of our past six years seems very mild, very hesitant.

What the Dies committee has been trying to do, however, has been to make the American people believe that this cautious and limited approach to the issues of social injustice which threaten the whole future of American democracy is, in reality, a plunge down the road to Moscow. Leaders whom the nation has looked to for independent thinking and forthright words are terrorized into silence lest what they say may hereafter be twisted and tortured out of its true meaning and they themselves branded as reds. Citizens who do not have the record of the inquiry before them, who are not able to judge the credibility or personal interests of witnesses, have been fed lurid headlines with the hope that thus, scared out of their wits, they may fling themselves into the arms of reaction. But any swing back to reaction means a setback for democracy. It means a deepening of the social crisis in America. It means an increase in class tension. It means a restriction of free speech; a panic-stricken desertion of the liberties guaranteed in the Bill of Rights. It clears the way by which the fascist dictator will emerge and seize power. And the panic-mongering Mr. Dies, whether he knows it or not, is playing the role of forerunner for the fascist dictator.

The press must bear a large part of the responsibility for such success as the Dies committee has achieved in undermining the confidence of the American people in their government. If any considerable number of Americans have been persuaded by Mr. Dies that Washington is a nest of reds and that every liberal leader in the country is a tool of Stalin, the damage that our democracy will suffer from that delusion must be in large measure charged up to newspaper headlines. For in its treatment of the Dies investigation the press has pursued a curious and revealing course.

At the beginning, Washington correspondents in most cases were allowed to follow their own judgment as to the importance of the inquiry. Quickly seeing through its pretense, for a time the Washington reporters almost laughed it out of court. But when the home offices of their papers began to see how the hearings might be used to promote reactionary social and political ends, a striking change came over the press. Accounts were sent out from the capital which contained all the sensational charges made by Mr. Dies and his irresponsible witnesses without any accompanying suggestion from the correspondents as to the unsubstantiated nature of these charges. Responsible newspapers could, of course, play down such reports, thus indicating their estimate of their worth.

Many of them have done so. But the reactionary press has been able, by the use of extravagant headlines and other devices of journalistic display, to go to town with the Dies red scare. And how it has leaped to take advantage of the opportunity!

Mr. Dies wants to go on spreading among the American people distrust of their own government. He is about to ask Congress for almost ten times as much money as he has already had to continue and extend his attempt to foster panic. No congressman with the slightest sense of responsibility to America's democratic institutions can be willing to supply the Dies committee with another cent. But it might not be a bad idea to use some of the money for which the Dies investigation is about to ask to investigate the Dies committee.

The Dyspeptic

EDITOR THE CHRISTIAN CENTURY:

SIR: I was reading the other day a short story in which it was told how the Dyspeptic Critic was healed, and authors began again to sleep in peace. His savage reviews were due in reality to his dyspepsia; so two of his acquaintance kidnaped him in a kindly fashion, took him to a pleasant little island and kept him there for three weeks. With no work permitted, healthy food, sea-bathing, nothing but cheerful and romantic fiction to read, he recovered his health and he became different in his reviews—"a little flat" they began to say, that is the others said, not the authors.

I began to speculate upon the value of this treatment for all men who look upon the world through dyspeptic eyes. Do you know of any candidates for that island treatment? Do you know any terrible fellows who find no excellence anywhere and lay about them with a tireless bludgeon? Yet they are only so because they are racked within? And if they could be put right within their victims would breathe freely?

And taking wings my fancy pictured what revolutions might have been wrought in history, or what revolutions might have been avoided, if the historic dyspeptics had been treated rightly—those men who had "a lean and hungry look," those who, because their disease below the diaphragm forbade their being optimists, viewed the world with a melancholy or a furious eye.

"So it comes to this," you remark with a well-bred smile. "Quintus has joined the behaviorists; in the hour of their adversity they will be thankful for even such an ally. But what does he know about glands?" The answer is firm and convincing; I know nothing about glands, and I do not believe that the real course of our thinking or our spiritual life can be permanently changed by a treatment of glands or the cure of dyspepsia. But you must agree that a man's vision may be affected by his physical condition, and that religion has to do with the body as well as the soul, and that other things being equal, we would rather trust the judgment on a book given by a man in normal health than by a man who is suffering from a protracted civil war within? It is a question of proportion; no one doubts that a man may learn in suffering what he "teaches in song." But I am inclined to make an exception of dyspepsia.

I can forgive Mr. H. G. Wells many things when I remember that he wrote Mr. Polly. Mr. Polly is a masterly story with this affliction for its main theme. It is the only work of literature, so far as I know, which gives its due importance to dyspepsia. (No! I confess with shame that I have not yet read Burton's *Anatomy of Melancholy.*) Mr. Wells is perfectly justified in dealing with this social and even spiritual factor.

But the Eupeptic Optimist is almost as doubtful a guide and critic as the victim of dyspepsia. You know that eupeptic being who cannot understand why anybody can see anything wrong with this jolly old world. He simply will not see anything that is unpleasant; he avoids all scenes in which he might be forced to look upon misery and pain. There is one quotation, wrested from its original setting, always on his lips: "God's in his heaven, all's right with the world"—a quotation as often abused as that other, "The poor ye have always with you." When Eupeptic uses it he swells visibly, smiles his most aggressive smile, and makes his cheerful way to the dinner table.

Then it may come to this: by curing the dyspeptic critic, we may turn him into a bland, smiling, undiscriminating, rather fatuous optimist. It is a horrible thought, but it does not come for the first time. Perhaps it is enough to say that, try as we will, we shall not eliminate the hard things which are necessary ingredients in the education of the spirit of man. But it would be a dreadful thing if we lost the sting and goad of fearless criticism. You would hate, I am sure, to live in a tame eupeptic world.

Ever yours between two evils,

QUINTUS QUIZ.

VERSE

Earth is Enough

EARTH is enough?
If earth can see unearthiness shine through!
Warm winds, the sky's illimitable blue,
Each coruscating wave and whispering tree,
With autumn's scarlet in high revelry,
The dim outline of shadows on a mountain—
Proclaim that earth has drunk at heaven's fountain.
If earth is more than earth,
Then earth's enough!

GEORGIA HARKNESS.

Worship

YOU who tire of show—the common thing—
Step from cathedral pew to worship God.
Watch dawn that rides on silver wing,
Observe a rose bloom from a clod.

Hear lowly swamp frogs praise the Lord
In hoarse but sincere hymnal chord.
Go watch the weed when fields are bare
Stand naked—straight in silent prayer.

WILLIAM ALLEN WARD.

The Church in European Politics

By R. H. Markham

Budapest, Hungary, November 7, 1938.

THE PRIME MINISTER of Rumania is a priest, namely, the head of the Rumanian Orthodox Church, which may be considered an official state organization. The prime minister of the new, semi-independent state of Slovakia is also a priest, Monsignor Tiso. The head of the newly created, tiny, autonomous Ruthenia is a priest, Monsignor Volosin. The chief political leader and virtual governor in Slovenia, a beautiful province of Yugoslavia, is a priest, Father Koroshetz. He plays a great role in Yugoslav politics. The chief support for the Imredy government in Hungary comes from the clerical forces. Virtually, the last chancellor of Germany before Hitler was the clerical leader, Brüning. During practically the whole of Austria's post-war history from the collapse of the Hapsburg empire until the anschluss, control of the state was in clerical hands. It was directed, first by the priest Ignaz Seipel, then by Engelbert Dollfuss, who had been trained by priests to be a priest, and last by the tragic alumnus of a Jesuit school and close friend of the clergy, Kurt von Schuschnigg.

Can the Church Unify a Nation?

Such a situation is full of meaning. In a large part of central Europe and the Danube valley state religions have played or continue to play vital political roles, because at critical moments they have offered the strongest unifying force. At a time of political chaos in Germany, the Catholic Church tried to preserve unity. Then there was no other comprehensive or compelling force: neither German nationalism, nor social ideals, nor army discipline. The church party came to the rescue in an emergency and attempted to solve a crisis. But it failed and had to withdraw as soon as a more dynamic and compelling force appeared. Likewise, there was no unity in Austria. A conflict existed among the revolutionary Socialists, the reactionary aristocracy, the pan-Germans, the artisans, the peasants, and the capitalists. No feeling of patriotism existed, the sentiment of national unity was feeble, and the passion for social reform was not quite strong enough to bring political domination. So the church stepped in as the chief unifying agency. It acted as a sort of arbiter and maintained a sort of equilibrium for nearly two decades. Its ascendancy was swept away by the dynamic power of nationalism and social aspirations as expressed in Hitlerism.

A very similar situation has developed in Rumania. There, no force is strong enough to unify the people. Nationalism is noisy and aggressive, even violent, but poorly organized, badly led and split into many factions. The bourgeoisie is still in an embryonic stage, and there is no strong social movement. A current which combined the two streams of nationalism and social reform, namely, the Iron Guard movement, was not able to gather enough impetus to sweep into power. Consequently, all cohesion disappeared from Rumania and that at a very critical moment in world history. As a desperate experiment the king brought the church into the ring and made the patriarch his prime minister. But this situation cannot last long. The Eastern Orthodox Church is in no land strong enough to govern. It always supports the powers that be, if they wish its help, but it alone cannot rule as the Catholic Church has done so often and so extensively. The present regime in Rumania is a temporary makeshift. What is going to come after it, is a thought that worries many Rumanians.

Slovakia, Ruthenia and Hungary

In Slovakia, which is inhabited by simple, backward peasants, the church plays a vital role. Priests have long been political leaders there. Most of the people are rather primitive mountaineers, not much disturbed by modern problems or modern movements. They are fond of their rather modest and brotherly priests and are attached to traditional ways. A majority of the Slovaks are pious Catholics, so a clerical regime actually corresponds to the nation's desires. Of course, there are many dissenters, but a priestly government there may prove quite stable.

In Ruthenia it is purely a political device. This little area with about 600,000 inhabitants has no social personality nor national character. It is divided up into several kinds of Slavs and three kinds of Christians. Besides that, Germany, Czechoslovakia, Rumania, Hungary and Poland all covet it. So it is a no man's land, which is everybody's land. Tomorrow Father Volosin may be swept away by some other puppet. His is not a typical clerical government.

In Hungary, clericalism is fighting for its life. Imredy, though not a Jesuit alumnus, like Schuschnigg, nor the head of a clerical party, like Brüning, draws his support from the same classes as they, and fights the same enemies. His policies and methods resemble Schuschnigg's. His mission also is similar, namely, to preserve order and to check revolutionary nazism. He is for the "haves" against the "have-nots," for the *status quo* against the reformers. But he is determined to sacrifice enough of the *status quo* to deprive the reformers of their chief talking points. He is slowly retreating, but hopes soon to get back to impregnable lines. It would be rash to predict either success or failure.

The forces of revolutionary authoritarianism stormed the forces of stationary authoritarianism in Germany, Italy and Austria. Their triumphant armies are now invading Hungary. Whether they will meet their Waterloo and retreat, or their Yorktown and force a capitulation, is still uncertain. But it may be that dynamic authoritarianism will sweep static authoritarianism out of all eastern Europe. Clericalism has most of the weaknesses of nazism and little of its force. It looks as though nationalism and social reform offer a better platform for unity than medieval sacerdotalism.

In Rumania, the Christian church is celebrating a tri-

umph. It may be said to have Christianized the country! At any rate, the head of the church has become the head of the government. God's official representative directs the ship of state. The president of the ministerial council wears a golden cross upon his breast when he meets with the cabinet to consider how they may best serve the people. No law is signed until the sign of the cross is made over it by a servant of Holy Church. Never was God so tangibly present in the administration of Rumania's affairs. The robe, sandals and shepherd's staff are all there. One might almost imagine that Moses himself in Jehovah's name was leading his people through the wilderness.

The Church in Power in Rumania

How has the church used this extraordinary situation? Here are some of the facts: Since the head of the church became head of the government and the cross began to glitter at every ministerial conference, parliament has disappeared. Political parties have been suppressed. The most rigid censorship in Rumanian history has been imposed. The expression of public opinion has been subjected to ruthless control. No political meetings of any kind are permitted. No elections are held. A small group of men make all the laws. An absolutism prevails such as Rumania has not experienced since it was freed from Turkish domination.

There has been a sweeping "purge" in the schools. All teachers who might not agree with the present course have been dismissed. Public instruction has been placed under the police minister and has been made a sort of adjunct of the "Youth Movement," which is an organization somewhat similar to the Hitler Youth. They give the tone to the schools. The curriculum and progress must be adapted to their demands.

The Y.M.C.A. also has been incorporated into this organization, as a little subdepartment. Its camps were taken over by the state's youth movement. It works now as an agent of the absolutist regime. This "Y" was started by the American "Y" and is still helped by the American people, who may be delighted to know that their humble contributions are helping a great Europe-wide fascistic youth movement.

Independent labor unions are gone. Now all workers are brought into one all-inclusive state organization, which, with the expert help of the capitalists, devotedly protects the toilers' interests. The poor workers by themselves are quite weak, but when they turn their movement over to powerful and educated industrialists they are in unfailing hands. They won't have to strike any more. They can go about their work in confidence, knowing that order will be preserved.

Suppressing the Baptists

The courts have been favored with a thorough renovation. Judges have been replaced or transferred by the score. A new spirit has been imposed. No longer will soft or sentimental judges judge by the sight of their eyes, but as the Christian regime instructs.

Churches have been closed galore. And thus a dangerous movement that might have demoralized the nation was "nipped in the bud." In many Danubian countries sects are springing up. The people have grown weary of official cant and distrustful of traditional palaver, so seek something hot and bright, something that will lift them up and carry them to a high and exalted place. The people seek the way, the truth and the life. One observes such strivings in Hungary, in the Balkans, and especially in Rumania. Here the yearners become Baptists, Seventh Day Adventists, Pentecostals and plain Evangelicals, thus obtaining satisfaction for some of their needs. Simple people, thirsting for living water, have been drawn more and more to evangelical meetings. And dangerous meetings they are, indeed, as were those which a fiery old fanatic called Palluv Tarsus once held.

But Palluv Tarsus got what was coming to him; he was beaten up, sent to jail and properly disposed of. However, the old troublemaker seems to have started something that even the best of governors could not stop, and it is making its ravages in Rumania. So the regime, presided over by the head of the church and functioning under the sign of the cross, issued a very stringent edict that has caused the closing of scores of Baptist churches and may doom the rest. No longer are Rumanians, hungering for the bread of life, to run after evangelical truths. They are to be kept in their own state church where they may starve in meekness and decorum. What good is a state church anyway, if its members keep running after a simple thing like the gospel? And does the state pay its priests merely to let their flocks wander out into evangelical wildernesses, searching for visions of the living God? Why should people be so perverse as to seek the living God, when Mother Church gives them the most gorgeous spectacles, with gold and flowing robes, abounding images, portraits of saints and clouds of fragrant incense! The state church smells better than a barber shop, yet foolish people still want to wander off to dreary, stuffy rooms and be Baptists! The only way to stop such an evil is to close Baptist churches, and that has been done.

Religious Strife in Austria

Isn't this a good record for eight short months? The administration over which the church presides has brought forth abundant fruit. Everybody now keeps step—the workers, the teachers, the judges, the youth, the yearners, the editors, the prophets. After all that, is it not strange that the obstreperous masses feel cold toward the state church and almost despise a bishop's cross? As strange as that men still die for freedom.

The bitter conflict between the nazis and the Austrian Catholic Church has found expression in a bloody clash in Vienna. Property was destroyed and people were injured. Persons close to the Austrian archbishop and cardinal were almost killed. It was a lurid outbreak of religious passions. And undoubtedly most American Christians consider this nazi attack a new cause for indignation against them.

That many reasons exist for much justified indignation against nazism is sure, but still it would be a great mistake to form rash opinions about this conflict. It was in reality a continuation of the work of Martin Luther, a new chapter in the history of the Reformation and Counter Reformation.

Here two ideas are in conflict: the supremacy of a religious organization and the authority of a nation organ-

ized in a secular state. The methods used in this fight were deplorable, but the issue was essentially clear. On the side of Cardinal Innitzer was the sacerdotal absolutism such as was exemplified in the states of Egypt, Babylon, Hildebrand and Philip II, sacerdotal imperialism which for millenniums has enslaved men's minds, stifled their spirits, and often burned their living bodies. Innitzer is a champion of the idea that the pope should exercise despotic authority over all human activity and thinking. He is a representative of a kind of tyranny that has been more baneful than any other in history, the tyranny of a religious state, which terrorizes men with eternal fires and makes them perform base acts out of fear that their grandmothers or grandchildren will be eternally punished. Such a system brings moral, spiritual, political and economic slavery. To free humankind from such domination should be one of the aims of self-respecting men.

Now, it is true that Hitlerism also brings subjugation, also intimidates and terrorizes, also restricts freedom. It is likewise true that French politics are deplorable, that Tammany Hall is a disgrace to moral men, and that capitalism in America has committed execrable atrocities. I am not intimating that sacerdotal imperialism is the only despot in the world or that Jesuits have not found imitators in every sort of social organization. But I repeat that ecclesiastical absolutism is the worst of all because it uses religion to enslave men. The Jesuits have been the cruelest terrorists because they torture men with God and the devil, as well as with earthly pains. They have personified supreme abuse, because they called evil good when done in God's name. Ever since Huss, Europe has been fighting that system and the Vienna clash was a skirmish in the old fight.

Control of Education and Marriage

What was its immediate cause? Secular schools and civil marriage! Is there anything more tyrannical than for self-interested clergy to exercise a monopoly over the family? That delivers you utterly into the hands of the priest. If you do not accept his superstitions and pass under his yoke, he will not marry you, will send all your children to hell, and may leave your family unburied. If you do not enter into his theological, economic and political system, he may call you an animal and declare your holiest passion swinish. If you were not married as he advocated and sat in anguish by the sickbed of your baby, he might make you feel that as retribution sizzling fires were awaiting your innocent darling. The nazis in Austria did away with that outrage, took from narrow-minded, bigoted, economically interested priests that shameful source of blackmail.

Why, fairly rational people knock on wood every day even to keep a tire from blowing out or chickens from getting the pip. Such is the force of a mild secular superstition. Imagine the gigantic power of God's agent, who has authority to tell a mother that her babies will be doomed if she is not married his way.

And do Catholic weddings preserve morals? They do not. I have no defense for easy divorces and sexual looseness as found in America. I am always pained when Europeans tell me they consider Americans the most vulgar of their tourists. But still I see that Catholic marriage does not create a better situation. In no European land are there more illegitimate children than in Catholic Austria. The church here has utterly failed to make of chastity a popular virtue.

And education, when it becomes a monopoly of imperial militant sacerdotalism, is also enslaving. I admit that right training for the mind is an extremely difficult problem. I have no defense to make of Mussolini's, Stalin's or Hitler's methods. But the Catholic system is essentially worse. It forms the most massive and monstrous of prisons. It brings the weight of past millenniums with it, piles future millenniums on that, and crowns it all with God, heaven, eternity, thus creating a weight from which not one pupil in a thousand can free himself. It prepares whole continents for subjugation, subservience and fear. It woos the weak, intimidates the daring and gathers each new generation in its net.

Religion of Power and Pomp Must Fail

Of course it teaches many beautiful things. It extols love and often practices it. Many nuns are saintly and some monks are very noble. Christ's regenerating spirit is not utterly stifled within the walls of ecclesiastical imperialism and often expresses itself in exemplary ways. But the system is crushing. It has helped keep Spain, Italy, Austria, Poland in confusion, impotence and poverty.

And Austria was its stronghold. In certain areas education was almost exclusively churchly. Nuns and priests determined what could be taught. Superstition was fortified in schoolhouses; public education was a device for closing children's eyes. Monasticism abounded in the land. Religious orders enjoyed many privileges. Monks sat beside functionaries of the state and placed God's seal on absolutism. But now that is ended. Austrian schools are secularized.

Wasn't it for such a reform that the Pilgrims founded America? When church and state are one, freedom pines in dungeons.

One thing is very certain in this world and it is that when religion claims imperial power it loses its worth and becomes the worst of tyrants. Religion is a transforming, redeeming power when it is a spirit. Religion is being swept out of Europe because it lost spiritual power and served empires for selfish advantages. It will come back just as soon as it gains spiritual power. It will not replace present social crusades until it lays off imperial trappings and offers striving men more than these crusades. One would have to be blind not to see that the Europe even of Hitler and Stalin is better than the Europe of Philip II.

Exile

IN alien lands
He hid, heart-broken,
With life's high hopes
All unredeemed;
But though he failed oft
He glimpsed the far summits
Of which his fellows
Had not even dreamed.

CHARLES G. STATER.

After Relief, What?

By Hjalmar Rutzebeck

WHAT would the unemployed do if Congress should decide to stop relief appropriations? That is a fair question because there are some congressmen who would stop relief appropriations if they could and because many other people, not members of Congress, are of the opinion that relief expenditures cannot continue indefinitely.

If Congress should balk at voting further funds the millions now on federal relief in any of its many forms would be thrown on their own resources. They would have to find ways and means of earning their living. But how could they do so?

That perhaps is the most serious question facing the American people today. In answering this question it may be a good idea to turn back the pages of history and look at what people did to meet the problems of need on other occasions.

What did the people do who landed on the east coast of America a few hundred years ago? They brought nothing with them except skill, knowledge and a few tools. The wilderness they entered was barren of the comforts they had been used to. There were no streets, no roads and very little food. The pioneers had fewer comforts than the unemployed of today. But they had courage, vision and faith in themselves and in destiny. They had a willingness to dare and do. They unhesitatingly tackled the job of making a living. They conquered the wilderness and built a new civilization.

The Method of the Pioneers

We all know how this was done. We are inclined to think that it was easy because it happened a long time ago and that the problems of the pioneers cannot be compared with the problems of today. Maybe not. Maybe the people on relief are not the same kind of people that our early pioneers were. Maybe they haven't the same kind of courage and faith. But I, for my part, believe that the people on relief *are* the same kind of people that our pioneers were and that they have just as much courage, even if their faith in some instances has been badly shaken.

When the trek across the plains was made by those who settled and built the west, we again witnessed a people surviving and prospering through adding their skill, knowledge and experience to what resources were available in a new and undeveloped country.

In order to answer the question of how the unemployed can make their living aside from relief we must take stock, as the pioneers did when they reached their destination. We must look around us, find out what there is in the way of resources, then look at ourselves to see whether we can qualify for turning the available resources into consumable wealth—the food, shelter and other things we need to survive. That, as a matter of fact, was what unemployed people did when there were no federal relief checks to be had. If they had not done that they would have starved.

If federal relief were stopped by Congress, the people who now depend on it would have to take a leaf out of the book written by our pioneers—a book to which they themselves added before the relief era began. In that book, which might be called "Finding a New Way to Live," certain facts are glaringly apparent. One of these is that when people are in serious trouble they help one another. Alone they may be entirely helpless, utterly unable to survive; but when they join together, their combined strength and multiplied abilities enable them to meet and overcome their difficulties.

We will do well to glance at the system of life from which we have been expelled when we find ourselves unemployed. Barring rare exceptions, that system was a competitive one in which we lost out. For some reason or other somebody else got our job or our trade, or the business we were in was taken over by some other concern. We found ourselves pushed out of the competitive cycle and we had no chance of getting back into it again—else we would not be on relief.

Competition vs. Cooperation

We are not likely to find a new way to live by setting up any kind of competitive enterprise. That is the game in which we have lost. But we *may* find an opportunity in cooperative enterprise.

Competition entails every man's working for himself alone, or with his own individual interests uppermost in mind. Somebody is bound to lose out in competitive games. The losers are called "unemployed." If they cannot get back into any of the competitive games they become permanently unemployed and have to find a new way to live. Most of the unemployed have found a new livelihood in relief.

Cooperation, which also provides a new way to live, means working together jointly for the common good of those involved. It means helping one another and sharing equitably, by common consent, in whatever is produced jointly by the common effort. Nobody can lose out in a truly cooperative effort. Cooperatives never fail as long as they are cooperative. They fail only when they become competitive or when the members compete with one another instead of helping one another.

From this it can be seen that cooperative enterprise is the natural and logical avenue to a new way of living for the permanently unemployed and for those who, if relief should be stopped, would rather work and live cooperatively than competitively.

It is noteworthy that cooperative enterprise is in its essence pure applied Christianity. The cooperative succeeds only when it adheres strictly to the golden rule. It thrives on peace, good will, faith, trust and kindness. When unemployed people join together in cooperatives to work for one another they grow strong and capable. In union there is strength. A shoemaker who can only make shoes is sunk if he cannot sell the shoes he makes for cash with which to buy food. But if he joins in exchange operations with a

baker, a farmer, a butcher and a tailor, they may all have shoes, bread, meat, produce and clothes. When unemployed people band together in self-help cooperatives the things and services available and procurable by any of them come within reach of all of them.

Kinds of Cooperative Enterprises

What kinds of cooperative enterprises would the permanently unemployed join if relief checks passed out of existence? What kinds of cooperatives are there? There are several kinds. We might view a few of them briefly so that we may distinguish clearly among them.

Consumer cooperatives are associations in which people pool their money in the hope of getting more value for it in things and services. They involve the establishment of cooperative stores, wholesale houses, service stations and other such distributive agencies. Only people with money to spend can, or have any reason to, join consumer cooperatives. This consideration naturally excludes the permanently unemployed who have no money and cannot obtain any.

There are farmers' marketing cooperatives in which the members pool their farm products for the purpose of reaching the markets more efficiently. The creamery associations, the cooperative milk associations and the great fruit associations of the west belong to this cooperative class. The permanently unemployed certainly have no access to this kind of enterprise.

There are medical service cooperatives, loan associations, and many different kinds of business cooperatives. But none of these provides an avenue over which the permanently unemployed can march to a new way to live.

The kind of cooperative the unemployed can utilize for survival, if and when relief funds give out, is the self-help or reciprocal economy cooperative. In this kind of enterprise the unemployed pool their abilities, their skill, knowledge and labor for the purpose of working for one another and exploiting for their joint benefit what resources may be available to them. That is what the pioneers did. That is also what the pioneers in the cooperative self-help movement did in 1932 and the beginning of 1933. That is what they would have to do tomorrow if Congress should stop the twelve million relief checks which at the present time flow out of Washington monthly and through a number of federal administrations provide a new way to live for those who have lost in our competitive system.

Do What the Pioneers Did!

During the period of expansion of American business and industry, when any able-bodied and willing worker could find a job and any enterprising individual an opportunity for his particular abilities, much of the science and technique of cooperation which the early pioneers had evolved was forgotten. The American people survived and prospered through vigorous individualism. Opportunities for individual enterprise bloomed and bore fruit as they had never bloomed and yielded before. "Every man for himself" was an acceptable rule—"laissez faire" it was called before the World War. Men survived gloriously by their own individual efforts and actually forgot that they need one another.

But when the great depression set in and excluded millions from participation in the cycles of earning and spending many of these millions reverted to the old way of helping one another by which mankind has survived many a catastrophe. Hundreds of self-help groups sprang into existence all over the United States during 1932 and 1933. There were some in almost every state. There was no uniformity in the self-help or "barter movement," as it was called by the press. Very few of the participants knew what they were organized for and what their objectives were; very few realized that their movement had any fundamental significance. Nearly everybody assumed that it was but a stop-gap affair which would pass out of existence when the depression was over and jobs were once more available. Few realized then that a great deal of the unemployment was the result of real progress and hence a permanent condition for millions of people.

Self-help as a Political Springboard

The assumption on the part of many leaders and economists that unemployment was a passing phenomenon, a usual recurrence in the business cycle, a temporary downward trend of the curve on production and exchange charts, caused the self-help cooperatives to be makeshift and temporary in organizational structure and purpose. Consequently many of them collapsed and disappeared when they encountered real difficulties. They were built on temporary sand and not on permanent rock.

In California, where in 1933 organized self-help reached a total recorded membership of more than a quarter of a million people, the self-help groups went in largely for the salvaging of farm crops which were going to waste for lack of cash markets. Farmers could not afford to hire help to harvest their crops. The unemployed associations stepped into the breach and harvested the crops on a share basis. There were in the spring and summer of 1933 more than three hundred separate self-help groups or "units," as they were called. Most of them were loosely organized as temporary relief associations, with self-appointed leaders many of whom had political aspirations and were using the self-help groups as political springboards from which to catapult themselves into office. At least two hundred of these groups were at one time banded together under a state-wide organization known as the Unemployed Cooperative Relief Association. Through this association the needs of the unemployed became a political football.

Somewhat the same thing took place in the state of Washington, where the leaders of the unemployed went into politics and made unreasonable demands on cities and counties and on the state, thereby thoroughly discrediting themselves and the self-help movement in those parts.

In Utah the Natural Development Association went in for the use of scrip as a substitute for money and sought to meet the needs of the unemployed by this means. This scrip became subject to many of the same evils that grow out of inflation of money. It depreciated in accepted value and passed entirely out of use, discrediting the association in the process. A similar experience was encountered by Unemployed Incorporated of Minneapolis, the Allen County Scrip and Barter Association of Fort

Wayne, Indiana, and other "scrip and barter" groups scattered over the country. Most of these groups have passed out of existence.

Concerns That Are Still Going

In Richmond, Virginia, the Richmond Service Exchange, aided and sponsored by the community of Richmond, used a bookkeeping system and a nontransferable paper token of exchange. This was not scrip. It was proof of credits earned by work and the members could purchase with it whatever goods or services the exchange had for sale. The unemployed there went into a number of productive and exchange operations and the association survived the competition of relief. The Richmond Service Exchange is a going concern today, and one of inestimable value to the unemployed themselves and to the community of Richmond. Any unemployed person, man or woman, can work for food and shelter in Richmond until another cash job can be obtained.

In California, Washington, Idaho, Indiana, Nebraska and Alabama self-help groups have survived the competition of work relief and, since 1933, have rediscovered the science of working for one another cooperatively. Among the groups which have developed definite methods in cooperative production and exchange for the unemployed are the California Cooperative Units, the Unemployed Exchange Association of Oakland, the Santa Barbara County Cooperative Industries, and the Richmond Service Exchange of Richmond, Virginia. These groups have developed production methods which get for the participants the things and services they need to live, and techniques of operation which are acceptable to other, more fortunate forces in their communities. The Santa Barbara group, for example, was endorsed by the Bankers' Clearing House Association, by the Y.M.C.A. and by the *Labor Union News*. The Oakland association operates a sawmill and a large farm. It has traded its labor and products cooperatively with hundreds of northern California business men and farmers. California Cooperative Units, with headquarters in Los Angeles, has canneries, furniture plants, bakeries, sewing rooms and numerous other strictly cooperative enterprises. The Richmond Exchange manufactures soap, cosmetics, shoes, clothing and furniture and has gone into farming, woodcutting and canning in a big way.

These groups and others scattered here and there throughout the country, too busy with their own affairs to seek publicity, have paved the way. By their years of experience, through the trial and error method of pioneers, they have built a highway of production and exchange on a cooperative basis over which the rest of the unemployed may march to a new way to live when and if Congress should decide to call a halt to federal relief appropriations.

Educating Our Capacity to Choose

By Fred Eastman

"The strongest principle of growth lies in human choice." George Eliot.

IN THE public discussions about education in recent months, little attention has been paid to the necessity of developing the human capacity to make wise choices. Still less has been given to the exercise of the faculty of choice in seeking the abundant life we all want. Let us deal here with this neglected subject.

First, let us consider the importance of choice in our daily lives. From morning till night, our lives are beset by the necessity of making choices. What to eat or not to eat, what to drink or not to drink, what to read or not to read, what movies to see, what radio programs to hear, what work to do, what political party to support, what friends to seek—these choices make the essential business of daily life. We cannot escape them. If we make too many wrong choices we ultimately land in a jail or an insane asylum where our keepers make all the choices for us. If we make the right choices and keep on making them, we gradually gain a good reputation, win the confidence of our fellows, and prosper. Therefore, training an individual for life—or educating him—is a matter of training him to make the good choices.

The dramatists have long recognized the importance of this element of choice in human life. Sooner or later in practically every great drama the central character comes to a crisis in which he must make a choice. Hamlet's choice is "to be or not to be"—to live quietly under the patronage of the king who killed his father, or to expose that king and take death as a consequence. Shylock has to choose whether or not he will exact the pound of flesh from Antonio. Our suspense is maintained by deferring the final decision until all the conflicting factors involved in the choice have made themselves felt. If the curtain rose upon a situation where all the choices had been made and there were no more to make, we would go home with the very proper judgment that the play was dull. But when the curtain rises upon a situation which is going to involve a choice by some character with whom we can identify ourselves, our interest is caught. The more that situation resembles our own, and the more that character on the stage is torn between the forces that struggle within us, the more our interest grows. In most of the great dramas the final choice is one of this sort: honor or integrity on one side, safety on the other, and courage put to the test between the two.

Moreover, the great dramatists are true to life in a second respect: They show the characters of their plays making their choices by the guidance of their affections, rather than of their reason. The final decision is reached by love, not by logic. If a character decides against the highest demands of love and chooses instead to follow the

counsels of fear or of self-interest, we count him a coward. But if he scorns self-interest and chooses the way of sacrifice for some person or cause dear to his affections, we count him heroic.

Charles Dickens and Robert Owen

If, then, choice plays so important a part in shaping character, and choices are determined largely by emotions, it follows that education, to be effective, must train the emotions as well as the intellect. Training the head without the heart is not education.

For an example of the superior power of guided affections over simply guided intellects, compare the work of Charles Dickens with that of Robert Owen. Both men lived in England in the last century. Both saw the effects of the Industrial Revolution—the city slums, the stinking tenements, the factories where children as well as women and men worked long hours for low wages and without decent sanitary conditions. Both men heard the bitter cry of the poor. Both wanted to arouse England to do something about it. Owen was something of a social scientist. He gathered facts, wrote tracts, made sociological experiments. And they were all good and useful—but they made little impression upon the English public and still less upon the conditions of the poor. Charles Dickens chose a different course. His appeal was to the heart of England. He wrote a series of novels portraying children, Little Nell and David Copperfield and Nicholas Nickleby, in the midst of those terrible conditions. He made people love those children who were caught in the industrial machine. And then the English people set about to correct those conditions. Daniel Webster said that Dickens with his novels did more to ameliorate the condition of the English poor than all the statesmen ever sent to Parliament.

The Right to Choose for Ourselves

There is a third aspect of this business of educating people to make the right choices—an aspect of immense importance just now because of the world situation. Our freedom depends upon retaining our right to make our own choices. A large part of the population of Europe and Asia is today living under dictatorships. One of the first things that impress the traveler in these countries is this—that under a dictatorship people are deprived of the privilege of making their own choices. The dictator tells people what to do, whom to vote for, what to believe. He controls the press, the radio, the schools and even the churches. They are thus deprived of the exercise of that capacity of choice which is essential to their own development. Here in America our forefathers fought a bloody revolution to gain for themselves and for us the right to choose our own rulers, levy our own taxes, build our own temples. That liberty of choice in our national affairs is our most precious heritage. In Maxwell Anderson's play, *Valley Forge,* George Washington says, "This liberty will look easy by and by when nobody dies to get it." True! Our freedom to make our own choices looks easy now. But we will do well to cherish it and use it. If in the next war, or in the next depression, we relinquish our right to make our own choices in politics, or government, or morals, and turn that right over to a dictator or to a fascist state, we shall no longer be a democracy. We shall have surrendered our birthright.

Quite irrespective of the immediate world crisis, human beings, parents as well as children, must be taught to choose between the various ways of life. Everyone wants an abundant life. But what is the abundant life, and which road leads to it? In the last analysis, the many ideas about it boil down to two.

One is that it is a life of abundance of things, money, activities, power. This is and probably always has been the common notion. The siren voices of myriad salesmen proclaim it. We can have life abundant, they say, if we have more furniture, more automobiles, more radios and more money. Yet human experience gives the lie to this conception. Those who have the most of such things are seldom happier than those who have least. Do we have any greater sense of peace and security than our grandfathers who had even less money and didn't know what an automobile was and never saw a movie or listened to a radio? Isn't it our common experience that we can so surround ourselves with things that we spend all our time trying to keep them in order, dusted and repaired? Life becomes a clutter. We become janitors on perpetual duty in our own homes. If anyone doesn't believe this, let him wait until he has been married for ten years, accumulating things all the while, and then decide to move to another house. Before he has finished handling all the things he will be crying with one of the old saints, "Oh, Lord, blessed be nothing!"

Abundance—of What?

As for activities, we can spend our days running from one committee to another, from one society to another, from one business to another, and still feel starved within. The modern activist social worker and minister can spend years chasing from one activity to the next, organizing with feverish haste everything from an Expectant Mothers' Club to a Cemetery Association, yet he is usually the first to agree that the deeper hungers of his own life and of the lives of his people are not satisfied that way. As for power, who can read the biographies of such political dictators as Napoleon or such industrial autocrats as the robber barons without coming to the conviction that though they may have found plenty of excitement, they left behind them devastated countries, ruined cities, broken men, and an abundance only of misery. The trouble with all such ideas of the abundant life is that they are based on the notion that it can be had by external means, by adding to one's possessions something from the outside.

The other idea of the abundant life holds that it is an inner life of convictions, of creative energy, of social compassion, and of the outreach of affections in works of courage and kindness. Take one example—Edward Livingstone Trudeau. He had neither money, nor things, nor physical activities, nor power. Yet his life was an abundant one. About seventy years ago he was a medical student in the College of Physicians and Surgeons in the city of New York. He had been living with his brother who had tuberculosis. The doctors knew very little about tuberculosis in those days. If you had it, they kept you

in a warm room with the windows closed and the shades drawn, and with as little outside air as possible. Young Edward slept in the same bed with his brother under these conditions. His brother died, but Edward himself had contracted the disease. It made such rapid headway in his frail body that when he was twenty-seven years old he had to give up his promising young practice, take his small family to Saranac Lake and prepare to die.

Saranac was not known then as a health resort. It was simply a rugged region where young Edward had spent happy days hunting in his youth. Everyone thought the end would come soon. Edward did some serious thinking in those days. Part of his thinking had to do with his own philosophy of life and part with suffering humanity. Surely it was not the will of God—so he reasoned—that such a disease should ravage human beings. He read of Louis Pasteur who, in France, was making amazing demonstrations of the fact that germs were the cause of certain diseases. It might be that a germ was the cause of this disease of his. He could experiment with his own body. Perhaps he could find and isolate the germ. He might then find a way of treating it. If he succeeded he might be the one who could bring health to others afflicted as he was.

Dedicated to a Purpose

He summoned his slight strength and consecrated it to that single purpose. He developed a little laboratory. He made experiments with his own blood and the discharges of his body. He finally isolated that germ, the first American doctor to do it. When he had his records all ready to present to the medical association, a fire came along and burned up his laboratory and destroyed the records. He went at it again and built a larger laboratory—a stone one. He begged the money from friends who became interested in it.

Next he began to work out further experiments in the treatment of that germ. And so the years went by—five, ten, twenty, thirty, forty years. During those forty years that little man with half a lung built up around him at Saranac Lake a great hospital and sanitorium that have been the means of bringing new life and hope to hundreds of thousands. All those years he fought not only his own disease, but poverty and the loss of those who were nearest and dearest to him. Yet he was not alone. Other doctors—the great ones humble enough to seek truth from an afflicted man in the wilderness—came to observe his experiments. Then afflicted men came—Robert Louis Stevenson and other writers and artists and business men drawn as much by Trudeau's courage as by any hope of being helped physically.

There was an abundant life! Not of things external, but an inner life, consecrated to a single purpose, carrying on through sickness, hardship and sorrow. A life of heroic labor and of social compassion. Lonely at times, but gradually drawing to itself a company of kindred souls and finally leaving behind it a heritage of courage and kindness. A life of temporary defeat but of ultimate victory.

Between these two concepts of the abundant life—the acquisitive and the spiritual—lies every human being's greatest choice. What more important goal could education have than developing the capacity to make that choice wisely?

Education's Chief Task

If, then, choice plays a major role in the daily life of every member of a free society, and if

the *right* of choice is essential to that freedom, and
the *exercise* of choice is essential to the development of character, and
the *guidance* of choice is by the emotions more than by the intellect, and
the *goal* of choice should be toward an abundant life conceived in spiritual and social terms rather than acquisitive ones, then

the conclusion seems inescapable that the conscious recognition of the nature and importance of choice must be basic in education. Education, whether in home or school or church, is on the right track only when it is developing the capacity to choose and directing human choices toward spiritual and social ends.

VERSE

The Changeless Hills

THOUGH empires melt away
The hills unshaken stay;
Their outline still appears
Unaltered through the years.
Through wars and surging ills
Abide the silent hills,
The changeless hills.

No gun can crack their base,
No bursting bomb efface
Their summits in the sky;
They neither break nor die.
Their peace our spirit fills.
God dwells among the hills,
The changeless hills.

EDITH LOVEJOY PIERCE.

Sound of Hammers

THE sound of hammers, on a quiet day,
Tells me that someone's dream is taking form;
Four sturdy walls are rising that they may
Support a sheltering roof against the storm.
The hum of saws, the friendly talk of men
Contented with their task, all peaceful things
Are part of homes that will be standing when
Mellowed by the peace that gentle living brings.

Harsh fate, that some must lay the hammer by
For fusillade of cruel shell and gun;
Must murder and destroy, must even die
That overlords may count more power won!
God speed the time when flags of war are furled,
And busy hammers tap around the world.

JULIA CRISWELL

DECEMBER SURVEY OF BOOKS

Philosopher and Patriot

ON THOUGHT AND LIFE. *By Thomas G. Masaryk. Conversations with Karel Capek. The Macmillan Company, $2.00.*

AT THIS HOUR of tragedy for his country, the gentle voice and the calm, intelligent words of Masaryk come like a message from the tomb. These quiet conversations reported by his friend show how the philosopher-president had "set up a mark of everlasting light amid the howling senses' ebb and flow," and one can scarcely doubt that, if he observes the events of the present from the vantage point of eternity, his heart is grieved but his convictions are unchanged.

I read this book straight through, as it should be read, but it may be advantageous to reverse the order of its parts for presentation. Only the last forty pages deal with politics. Here speaks an undaunted champion of democracy and liberalism. He sees no other way to a rich and rewarding common life. It is implicit in the nature of man that there can be no other way. Every alternative, though it may be designed to check some temporary abuse, contains the seeds of man's degradation and of its own destruction. "Democracy is a guarantee of peace—for us and for the world."

But the free democracy which he envisages is a society of men for whom "true democracy founded on love and respect for one's neighbor, and toward all neighbors, is the realization of the rule of God on earth." His friend says: "Then in the end you see the true foundation of democracy in religion; if I may say so, you are really a theocrat." Masaryk replies: "I am not frightened of words, and I have nothing against that expression if you take theocracy literally as the rule of God." Elsewhere he makes it clear that this does not mean the rule of any man or church which presumes to speak for God, least of all the rule of "papo-Caesarism."

The middle section of the book deals with religion. Christianity is a religion of love. "Love of one's neighbor is in the scheme of the world; human society rests on love." But this love is not a mere secular humanitarianism. "The moral law of love is for me only a prominent and practical manifestation of religion. Religion, religiousness, is an attitude toward the universe, toward everything that is given to us, and so toward God, the world, toward mankind and toward ourselves." There are rich passages in his discussion of religion. Though no professional theologian, he had studied the history of the church and of Christian thought to good purpose. He can argue persuasively for faith in God and immortality. He knows what criticism has done to the gospel records, but the historical figure of Jesus stands clear. "The Gospels have the very smell of reality." And again—still progressing backward through the book: "Just look again into the Gospels: how discreet are Jesus' theological prescriptions, and his references to the transcendental! God is father to him, to Him he is in an intimate personal relation, but he does not speak of this relation much, he lives it, and he does not lay down any system of theology. Jesus was a living example; he did not preach love merely with words, but he continually put it into practice, he associated with the poor and lowly, he sought out the sinners and those morally outcast, he healed the sick, filled the hungry, he warned the rich." That is the kind of religion, then, that undergirds democracy.

The first part of the book deals with philosophy—a long section on epistemology and a short one on metaphysics. Masaryk resents being called a pragmatist. He holds that "knowledge of the abstract precedes knowledge of the concrete," and is Platonist enough to affirm the primacy of general ideas. Yet he comes back constantly to the practical value of truth and to observation and scientific procedure as the method of getting it. His actual working theory of knowledge is Lockian. Observation and reflection are our avenues to truth, and certainty is the criterion of knowledge. But he repudiates the thought that we know only our ideas, and hurdles lightly the gap between the idea and the thing. He is a common-sense realist in epistemology, and accepts the metaphysical implications of that position. We know things as they are—well, pretty nearly. Things are "approximately" as we perceive them. It is the business of science to lessen the margin of error. Fearing subjectivism and solipsism, he affirms the objectivity of the perceived world as confidently—and almost as naively—as Dr. Johnson did in his famous reply to Berkeley. His own word for it is "concretism," and his concretism is pluralistic. "Pluralism accepts the material world, even if it is not quite the same as it appears to us; it accepts also the spiritual world, the inner world of personal consciousness, and of innumerable consciousnesses, it accepts the world of souls, it accepts God."

So, beginning with a simple theory of knowledge, he comes directly to an approximate knowledge of reality, makes a place for scientific method to give more accurate knowledge, gains an assurance of spiritual as well as material reality, considers man's recognized relation to God as basic to right relations between men, and sees in Jesus the great exemplar of the law of love which is the fruit of religion and the seed of the social order. Liberalism is the free use of man's powers in carrying forward this process, and democracy is the social and political relationship among men which both supports and presupposes this development.

W. E. GARRISON.

The Sources of Privilege

THE ORIGIN OF THE INEQUALITY OF THE SOCIAL CLASSES. *By Gunnar Landtman. The University of Chicago Press, $5.00.*

AMERICA, which so long denied that there were any social classes, has got a slight case of class-consciousness. A book, even a scholarly one with hundreds of bibliographical references, purporting to explain the origin of social classes, is consequently likely to attract some attention. The publisher's advertisement on the jacket of Landtman's book seeks to stimulate this attention by suggesting that the author finds classes due not to economic cause but to physical prowess, personality, beauty and charm. Happily, the author says no such comforting thing. Happily, for it would have been so easy to mention individuals who have gained or have inherited superior social privileges without possessing undue amounts of these qualities.

Professor Landtman does, in fact, give us hundreds of instances showing how people attain social prestige and privilege in various tribes. The impression one gets is that, while in a given tribe certain qualities are valued, all tribes do not put value on the same ones. In one, there are rewards for falling into trances and seeing visions; in another, for being a great hunter. Still another pays social dividends to him who has achieved old age—as is proposed in some of our states.

But, as the author properly insists, there is a distinction to

be made between social preferment which sticks, even unto the *n*th generation, and that which disappears with the person who won it. Social class is of the sticking kind. It is superior—or inferior—social privilege that is, in some measure, inheritable.

The thesis of the author is that, in the very simplest societies, there are no classes. Personal qualities give some men passing distinction. But let there appear the opportunity for the accumulation of individual fortunes, and social inequality takes on new dimensions. It shows duration through the generations. It shows also extension into fields other than the one in which the individual showed some personal superiority. Clothes, the number of wives, houses, all reflect the glory of their owners. These differences may be made into sacred rule, thus fixing them in institutional form.

The author deals, in order, with the origin of priesthood, slavery, the nobility, and government. His material is drawn almost completely from primitive peoples. So, while the work is interesting, it is not in any sense or in any degree an account of the manner in which the class differences of our own society actually originated. Professor Landtman has broadened our horizons, but I fear he has not sharpened our focus on the problem of social inequalities in our own world.

EVERETT CHERRINGTON HUGHES.

Traveling Salesman of Peace

MY PILGRIMAGE FOR PEACE. *By George Lansbury. Henry Holt & Company, $2.50.*

HERE the veteran labor leader and beloved champion of international amity tells the story of his far journeys for peace in the past two years. During this time Lansbury talked with the heads of every important state in Europe and America. Everywhere he went he urged the idea of a world conference before rather than after war. In his recent messages to Hitler, Roosevelt used almost the identical language Lansbury had used in personal conference with him months before on this point.

Whatever may be the outcome of Munich, it is certain that the precedent set by Chamberlain cut through diplomatic red tape and initiated an era of direct dealings with other heads of states which will, in the long run, serve peace greatly. Whatever else Lansbury did, his visits to Roosevelt, Hitler, Chamberlain, Mussolini and Daladier pioneered on this road. And he may have done much more.

An example of the winsome simplicity of the book is contained in his account of his conversations in Rome (where he spent two hours with Mussolini) with some high churchmen: "My interviews with some Catholic clerics were very much of the same character as those which pacifists are used to having with our own Protestant prelates. All those I talked with declared that war was anti-Christian but that circumstances might compel Christians to join in war. I could get no answer to my question, How can any of us square our prayers to God asking for victory over enemies who are praying to the same God? It was as impossible for me to understand and accept the position taken up by my friends as it was for my friends to understand me. I considered that I had the best of the argument, but who am I to put my knowledge against the profounder wit and knowledge of those trained in theology? Lord Balfour in a similar situation described himself as a child in such matters. As to myself, I am forced back on to such intuitive knowledge and understanding as I share with children. Nothing shakes my conviction that war is a blasphemy against God and a crime against mankind, so there I must leave it so far as my ecclesiastical conversations are concerned."

HAROLD E. FEY.

Virtue Is Not Enough

A PURITAN IN BABYLON. THE STORY OF CALVIN COOLIDGE. *By William Allen White. The Macmillan Company, $3.50.*

CALVIN COOLIDGE lived out his fabulous years in the White House amid a legend of wise saws and Yankee perspicacity. Yet the most illuminating words that ever fell from his lips were uttered in offhand conversation with Henry L. Stoddard less than two months before his death: "When I read of the new-fangled things that are now so popular I realize that my time in public affairs is past. I wouldn't know how to handle them if I were called upon to do so. . . . We are in a new era to which I do not belong, and it would not be possible for me to adjust myself to it." That is to say, at the end Coolidge had wisdom enough to discern that an era in American history had closed with his presidency. For national leadership in the days ahead, his unalloyed Vermont virtues and his undiluted small-town Republican outlook would not provide an adequate equipment. He knew that his tale had been told.

William Allen White's study of Coolidge is far more than an exceptionally able biography. It is that, of course, as was to be expected. Indeed, it is astonishing that within six years after Mr. Coolidge's death so discerning and discriminating a study should have been possible. Mr. White does the sort of surgical work on his subject, and on such of his contemporaries as Lodge and Murray Crane and Harding, that we normally wait fifty or a hundred years to see done. But beyond the portrait of Coolidge there is a profound analysis of what it did to the United States to pass into the role of a creditor nation in the economically interdependent post-war world. There is a history of the Coolidge bull market, set in its proper framework of international events and tendencies. And the whole book really sums up to a sustained essay on the irony of history—an essay which should give the preachers and the custodians of our national morals even more furiously to think than the politicians and the historians.

For what Mr. White is saying, unless I totally misunderstand him, is that Calvin Coolidge brought to the White House a complete set of those virtues according to the Puritan pattern of New England which have been held up to the emulation of generations of Americans. As it happened, he followed in the White House a president who was as conspicuously lacking in those same virtues as any we have ever had. At the time, the old copy-book formula seemed to function perfectly. Harding went to his death in disgrace, or near-disgrace; Coolidge became the most popular president in modern times. Had he been willing to make even a few simple political moves he would undoubtedly have been reelected in 1928. The American people would have been glad to have him sit longer in the chief executive's chair than any other man in our history. Yet, says Mr. White, when you stand away from it all and view it in the light of 1929, which did the United States more harm—Harding or Coolidge? Harding, with his Teapot Dome and his Ohio gang and his poker and whisky parties in the White House, or Coolidge, with his Andrew Mellon and his bullish statement to the press every time the boom market showed signs of slowing down? Mr. White evidently believes that more lasting national woe can be traced to Coolidge's encouragement of the stock market than to Harding's readiness to turn a blind eye on Fall and Sinclair and Jess Smith.

I say that this is something for preachers to think about. What was the matter with Calvin Coolidge? From the standpoint of those who preach the sufficiency of the Puritan virtues, not a thing. He worked hard, he saved his money (and how!), he paid his debts, he loved his wife, he was a good son to his father and a good father to his sons, he was modest and kindly and honest according to his lights. He had an acute mind and an unsullied patriotic intent. Yet he not only allowed the nation to plunge headlong into the catastrophe from which it has not yet extricated itself; he even prodded it along the road to destruction. Why? Well, for one reason his Puritan eyes were bedazzled by the pretensions of property. There was plenty of sound economic advice available, but he was not interested in coming to understand the economic situation on a world scale. It was enough for him to receive the approval of his secretary of the treasury who was also, he believed, "the richest man in the world." "The Chamber of Commerce was Coolidge's alter ego," writes Mr. White. "In the booming stock market the President and the United States Chamber of Commerce were making one big noise in the same rain-barrel!" And after that, the deluge.

Having given so much space to this interpretation of what seems to me to be the significance of an extraordinarily significant book, I have no room left to talk about the things with which a review is supposed to deal. I hope I can take it for granted that readers of this review will anticipate that for style, for dramatic quality, for analysis of character and motive, for humor and for sympathetic comprehension of the characters with whom he is dealing, Mr. White shows himself as ever the master. But as I reflect on what he has written I find myself involuntarily thinking of that line on the Edith Cavell monument just across from "Dick" Sheppard's old church in London: "Patriotism is not enough." Mr. White has really written an epitaph for an administration which held power in this country through the six years of our greatest prosperity. And that epitaph is this: "Virtue is not enough."

PAUL HUTCHINSON.

Church and State in History

CHRISTIANITY AND POLITICS. *By Albert Hyma. J. B. Lippincott Company, $3.00.*

PROFESSOR HYMA'S studies in the history of the church in its extra-theological aspects have already made his writings welcome and significant among those concerned to bridge the gap between the spiritual and the temporal in the present confusions of thought and action. His most recent volume bears the subtitle, "A History of the Principles and Struggles of Church and State." We are again in great debt to his mature scholarship and incisive analysis for a revaluation of our contemporary difficulties in the light of the recurrent struggle between autocracy and liberty (alike in church and state) from its modern origins in the Middle Ages.

Five-sixths of Professor Hyma's study is concerned with the period before 1700. The author is concerned to trace the parallelism, in clerical and secular circles, of the struggle between absolutism and liberalism from Augustine to Burke. From original sources widely scattered in time and place and from the classic works of interpretation, he presents a brief but fascinating account of the movement of ideas and their impact on state policy and church action in each of the great periods—the Middle Ages, the Renaissance, the Reformation, the Sixteenth Century—on which our own rests.

What stands out from Professor Hyma's survey is the continuity of the stream of ideas which embodies our contemporary struggle between democracy and dictatorship. In both the Catholic and the Protestant traditions, contact of the church with the state has produced terrific pressures, reflected in the writings of the churchmen, to support absolutism or to defend individuality. And they, in turn, have been deeply affected by the secular thought surrounding them. Since, from the organizational viewpoint, the problem of control is essentially the same in church and state, it is perhaps little wonder that the struggle over principle—in order to justify practice—should flow in similar if not always contiguous channels.

No one who seeks to understand the present in the perspective of our past, which is the European heritage, can fail to enjoy and to profit from Professor Hyma's volume. His last chapter or two offers some shrewd comments on the contemporary scene.

PHILLIPS BRADLEY.

The Faith of an Economist

CHRISTIANITY AND ECONOMICS. *By Sir Josiah Stamp. The Macmillan Company, $2.00.*

WE SHALL agree with Rufus M. Jones, the "introducer," that this subject is difficult, thorny, hazardous. If on the one hand there are scientists who scorn intrinsic values and spiritual ideals, on the other there are religionists who are feebly grounded in economics and strongly endowed with wishful thinking. There is need for a Sir Josiah. He sails straight 'twixt Scylla and Charybdis, with many a stout word to keep the preachers humble.

Our noble pilot charts the voyage at the outset: Christ's teaching had a spiritual and not an economic bearing, in so far as its primary aim was concerned; there is no direct guidance from the letter of the Scripture; the Scripture does not prescribe any particular form of economic system; yet the Christian impetus behind the moral betterment of the world and its standards has been enormous. These facts are substantiated in chapters which deal with the economic background of Jesus and his teaching, a review of what has occurred during the course of Christian history, and a scrutinizing examination of the Christian principles. The survey is well done and most rewarding to the reader.

It is when the author arrives at the attitude of the church today that there is less clarity. Perhaps he has done the best that could be done by offering us a digest of the findings of the pope in his famous encyclical *Quadragesimo Anno;* those of the Protestant Oxford Conference on church, community and state; and those of the Industrial Christian Fellowship—all presented as exhibits for comparison, and showing, as he says, a common basis of criticism and condemnation of existing systems but differing in suggested practical remedies.

The analytical powers of the author are exercised to the best advantage in his general considerations and conclusions. It is here that he reads his most telling lectures to presumptuous churchmen. Here he takes up the chief indictments brought by Christian leaders against our present economic order one by one—proletarian dependence, the profit motive, luxury, competition, and the monetary mechanism. In appraising these he insists upon the application of scientific principles and points out the disaster of applying mere Christian sentiment. Perhaps it is better to err on the side of conservatism than to fall for any one of the many errors of a too forward radicalism.

In respect to these errors the British peer, director of the Bank of England and chairman of the London, Midland and Scottish Railway, sees fit to strike most heavily at American ministers. The good Sir Josiah may be induced to do this, however, by the failure of British ministers to nourish as keen a social conscience or consciousness as American preachers and thus their failure to furnish him with equal occasion for reproach. But for all his puncturing of ministerial rashness he maintains a sympathetic attitude and vast good humor, with a final admission that there is little hope for the world without the preachers and their Christian principles. If he has not provided us with the exact remedies, he has nevertheless pointed out some of the pitfalls and at the same time prompted us to persevere. Not in schemes and particular systems, but in regenerated men, led on by ever enlarging Christian ideals, lies the only hope of a better world.

JOSEPH MARTIN DAWSON.

Tracts for the Times

SCHOOL FOR BARBARIANS, OR, EDUCATION UNDER THE NAZIS. *By Erika Mann. Modern Age Books, 50 cents.*

JAPANESE TERROR IN CHINA. *By H. J. Timperley. Modern Age Books, 75 cents.*

ONE-FIFTH OF MANKIND. *By Anna Louise Strong. Modern Age Books, 50 cents.*

THESE three books, one about Germany and two about China, are members of that now famous family of inexpensive, paper-bound tracts of our times. They present almost six hundred pages of reading as fresh and timely as many a current magazine. Erika Mann is the youthful and talented daughter of the exiled German author. Anna Louise Strong, the daughter of an American Congregational minister, and for years editor of the *Moscow Daily News*, is well known to a large section of our reading public. H. J. Timperley is a high-ranking British journalist and now the China correspondent for the *Manchester Guardian*.

Writing independently, our authors have produced a close-up of contemporary life which is at once startling and awe-inspiring. They depict the hope and the despair of mankind against the background of German totalitarianism, Japanese militarism and Chinese nationalism. Miss Mann traces the ramifications of the nazi educational system into every nook and corner of nazi life. Here we see the indoctrination of children and the militarization of adolescents. She tells how children, out of loyalty to their youth organizations, spy on their parents and betray them into the hands of the Gestapo. Students of foreign languages are revealed as spending most of their time translating their Führer's speeches back into German. Physics is predominantly *Wehrphysik* (the physics of weapons). In like manner the other arts and sciences are made to subserve the immediate interests of propaganda and war preparation.

Mr. Timperley writes of another kind of terror. He simply fills his pages with the factual material which was collected originally for the *Manchester Guardian* but refused passage by the Japanese censors. It is not pleasant reading. It is a nerve-racking story of the rape and murder of tens of thousands of Chinese civilians in Nanking and vicinity less than a year ago, and the systematic looting of the conquered areas of China. If what he says is true—and all his accounts are carefully documented—we have in this book an unforgettable picture of what one might regard as the final degradation of human life. It must be said in fairness to the author that he does not resort to rhetorical denunciation. He presents rather the unadorned day by day record of what a modern war is like and what it does to human beings.

Miss Strong, who enjoys many friendships among the leaders of China, including General and Mme. Chiang Kai-shek, begins with a geographical and historical sketch of China, and concludes with a bird's-eye view of that country's present status. Characteristically she writes of China's unity, her Eighth Route Army, her "new women," and her hope for democracy and freedom. She does not write with the restraint which is Mr. Timperley's, and some of her assertions border on the oracular. Her wide and varied background, however, and her clear mind, entitle her to high rank among the students of world affairs.

EDWIN T. BUEHRER.

The God of Experience

THE EMPIRICAL ARGUMENT FOR GOD IN LATE BRITISH THOUGHT. *By Peter Anthony Bertocci. Harvard University Press, $3.50.*

THOSE who agree with Whitehead that the crucial problem in religious thought today is "What do you mean by God?" will welcome this book for several definite reasons. The careful, critical nature of its contents is thoroughly commendable. It is no superficial survey, nor a facile summary of conclusions congenial to the author's own position. It is good hard spade-work in that always difficult task of understanding and revealing the psychological, logical, epistemological and metaphysical substructure which supports theological conclusions.

The determined spirit of the author animates the book from beginning to end. He is convinced of the worth of the empirical approach to the idea of God; he wants to find out how others have used it and what success they have had with it; he discovers that the ones whose work he studies in this book have profited by the empirical procedure as long as they used it, but that, without exception, they have, at different points to be sure, abandoned it for idealistic procedures of one sort or other. Although Dr. Bertocci has clearly studied under and been deeply influenced by both Tennant and Brightman, he is the sort of student that teachers of their caliber appreciate; he tells off their weaknesses, as he sees them, along with those of other thinkers.

Neither by statement nor inference are we led to the sugary hope that belief in God is any simpler for the empiricist than the idealist. Empiricism simply keeps closer to the facts all along the way; springing from them, dependent upon them for correcting its theoretical aberrations, and answerable to them at all times. Evil, for example, needs a lot of explaining in any philosophy. And in the last analysis, it simply eludes a convincing Q.E.D. Dr. Bertocci must not be charged with the wording of the last statement, though his book fully warrants it.

The book increases our opportunity to profit by knowing some of the most fruitful philosophers that England has had in recent years. Walter Horton's significant work toward this end receives powerful support in this book. Martineau, Pringle-Pattison, James Ward, W. R. Sorley and F. R. Tennant are the authors studied in the undertaking. An overflowing cup of E. S. Brightman is urged on the reader in the closing pages.

Dr. Bertocci has set himself to such an ambitious undertaking that faults of varying degrees of seriousness creep in. The critical reader will want to add to his criticisms of several, if not all, of the men studied. For example, Martineau's description of the genesis of the notion of cosmic cause and

will is wholly nonempirical; is, in fact, genuinely subjective. Martineau argues that when something interrupts our "spontaneous life" we therefore denote it as a "cause" and attribute to it a "will" akin to our own. The "spontaneous life" to which he refers is an empirically unwarranted abstraction. No one has yet experienced a life unfettered by limitations, interruptions and frustrations of one sort or another.

Dr. Bertocci's deep regard for Brightman's description of evil as "The Given" leads him off his empirical pathway. He charges James Ward's "monads" with being "nonempirical entities," yet refrains from leveling the same charge at "The Given." Ward was trying to get a theory that would systematize the experienced facts of consciousness, limitation and order; Brightman is trying to unify (or bury) in one category the whole range of unfortunate, uncontrollable experiences.

Both Brightman and Bertocci end by regarding cosmic evil as a sort of tumor, sometimes benign, but occasionally and unaccountably malignant, in the body of God's goodness; both believe that the tumor may eventually be absorbed by the body without impairing the moral health of God. One has the feeling that in this conception the steed of idealism has the bit of fact between his teeth and is taking personalism for a ride.

The book will be useful to the scholar who wants a carefully selected bibliography, a thorough index, and apt summaries of difficult points. The layman in philosophy will encounter stormy weather on almost every page, but even he will be given a respite by the excellent summaries which conclude not only each chapter but also the book.

HAROLD BOSLEY.

Japan in China

IMPERIAL JAPAN, 1926-1938. *By A. Morgan Young. William Morrow, $3.50.*

JAPAN IN CHINA, HER MOTIVES AND AIMS. *By K. K. Kawakami. John Murray, London, 5/-.*

JAPAN IN CHINA. *By T. A. Bisson. The Macmillan Company, $3.00.*

A DEFINITE, balanced statement of Japan-China relations during recent years remains to be written. Certainly none of these volumes presents it. Mr. Bisson comes the nearest to it, but even he confines his attention almost exclusively to the offenses committed by the Japanese against China and seldom refers to the offenses committed by the Chinese against Japan, even though he might have been able to show that the latter were for the most part justified. Mr. Bisson does give the most accurate and dispassionate account of the Japanese policy and program in China, especially during the past five years, which I have read. It may be overloaded with detail, but even the average reader will find his interest carried along by such chapters as those which deal with "The Revival of Chinese Nationalism," "The Defense of Shanghai," "The Struggle in the North," and "Manchoukuo—a Prototype for China?"

Mr. Kawakami is a competent and canny writer, but he has been so long known as a special pleader for his government that most readers may be disposed either to ignore this volume or to overlook its good points because of their impatience with its one-sidedness. Mr. Kawakami lays exaggerated stress upon "red imperialism." Nearly all his evidence refers to documents seized from Russian agents ten or more years ago. But a perusal of his first four chapters will help Americans to understand what a fearsome menace the U.S.S.R. appears to be to the Japanese people, fed as they have been on liberal doses of army and reactionary propaganda. In later chapters much information is given regarding the causes of the present war, as Japan sees them, and regarding the incompetence and corruption of Chinese political and business life, all of which points unmistakably, the author maintains, to the necessity of Japan's bringing into China proper the security and efficiency which she has brought into Manchuria. Unfortunately, Mr. Kawakami nowhere admits the prior responsibility of Japanese military men, adventurers or agents provocateurs for goading the Chinese to take retaliatory measures, in violation, no doubt, of various agreements made under duress by Chinese authorities. Nor does he ever suggest that the chief reason why the Japanese workers have been susceptible to communist propaganda may be the fact that they are given so niggardly a share of the wealth they are helping to produce. In a word, this is a volume to be read and noted, but with discrimination.

Mr. A. Morgan Young is an Englishman who for ten of the last eleven years was editor of the *Japan Chronicle,* of Kobe. Like his father who preceded him in that office, Mr. Young has always been an outspoken critic of whatever in Japan offended his English sense of liberty, honesty and fair play. The result was that last year his comments on Japanese continental policy and other matters led to his being denied the right to return from England to Japan. One would expect *Imperial Japan* to show more spleen against Japan than does appear; but there is some. On the whole, he presents a vivid and factual interpretative chronicle of eleven momentous years in Japanese history. Perhaps the most illuminating parts of the volume are those which recount the political assassinations of recent years; but Mr. Young surely was betrayed into a careless generalization when he wrote that "no nostrum for the cure of bodily ills is so firmly believed in as murder is in Japan for all ills of the body politic." It is true that since 1930 four premiers and six other eminent men have been assassinated, but it would be impossible, I think, for anyone to name more than ten such assassinations during the preceding seventy years of Japan's modern history. In discussing the events leading up to the war in China, Young, like Bisson, focuses attention upon Japanese guilt, and minimizes the real, albeit less blameworthy, offenses committed by the Chinese authorities.

GALEN M. FISHER.

Is There Hope for the College?

THE FUTURE OF THE LIBERAL COLLEGE. *By Norman Foerster. D. Appleton-Century Company, $1.25.*

THE five chapters of this book are papers and addresses previously published or delivered. The first chapter, though entitled "The College and Society," glances but slightly at the college, and consists mainly of a diatribe against the humanitarian and scientific dispensation of the nineteenth and twentieth centuries as contrasted with the humanistic and religious dispensation of earlier centuries.

The second chapter is an extensive and notable review of *The Educational Frontier,* by W. H. Kilpatrick and others —a book concerned mainly, though not exclusively, with elementary and secondary education. Dr. Foerster attacks the general philosophy of the book on the ground that "the ethical function of education would seem to consist in the development of individual integrity, not in the furtherance of social innovations."

The third chapter is a critique of the (junior) college of the University of Chicago, as seen chiefly through C. S.

Boucher's book, *The Chicago College Plan.* The critique would have been fairer had it rested on first-hand study, on the ground, of the Chicago experiment. Dr. Foerster appears not to be aware that the college of the University of Chicago has been extended downward to include (in theory rather than in fact, to be sure—but the theory is significant) the last two years of high school work.

The fourth chapter, "The College Curriculum of the Future," is devoted mainly to adverse criticism of several former or current theories of college education. All that is offered for the college curriculum of the future is, as a first step, "the reintroduction into the course of study of the great books of the world." This reintroduction will ultimately prepare us, Dr. Foerster believes, for the development of "a new humanism, a new working philosophy of man and the universe."

The fifth chapter, "The College Faculty of the Future," is devoted mainly to what the college teacher ought not to be; but it culminates in an eloquent characterization of the liberal teacher, defined as one whose habits of thought are "in harmony with the humanistic and spiritual background of liberal education."

The book champions much which deserves championship, and many of its thrusts are fair; but it seems to me to lack full understanding of the nature, the necessity and the value of much of that which it attacks. It goes to extremes in its reaction against the substitution of a social for an individualistic philosophy of education. Like most writings on the college, it fails to reveal any broad consciousness of the educational process as a whole. And like most such books, it is more effective in its criticism of things as they are than in proposal of things as they ought to be.

ERNEST H. WILKINS.

Whitehead's Introduction to Whitehead

MODES OF THOUGHT. *By Alfred North Whitehead. The Macmillan Company, $2.50.*

MYTHS have darkened the thought of Western man since the earliest civilizations were formed. And, as Professor Whitehead tells us, these myths are not all religious; they are frequently scientific, philosophical or logical. The trouble with these early attempts at explanation (as well as with our own, often enough) is not that they are wrong but that they are "unguarded." Whatever interpretation of the world we begin with, if we develop it far enough inferentially, we arrive at contradictions of some kind. So, in this latest volume of his, the author avoids the deductive method employed in *Process and Reality,* where he proceeded from categories to a long chain of inferences, and begins with an examination of "ultimate notions" such as importance, expression, understanding, perspective, process and life. He is not searching for definitions but rather for the way in which these ultimate notions imply each other in a cosmology.

The book is divided into four parts entitled respectively Creative Impulse, Activity, Nature and Life, and Epilogue. Parts one and two were delivered as lectures at Wellesley College, part three at the University of Chicago (where it was reprinted with the same title). The fourth section consists of a short lecture (too short) for graduate students of the Harvard and Radcliffe philosophy departments.

After being belabored by his philosophical colleagues for obscurity, Professor Whitehead has decided to put forth his philosophy in elementary terms, and for those who desire a first acquaintance with his thought, this volume can be recommended, though it is only fair to say that at times his simplicity is deceptive, and rereading is called for.

Since he does not venture to interweave the forms of symbolic logic with the dramatic categories of feeling to achieve the unstable harmony of *Process and Reality,* but remains close to the level of common sense (considerably enlarged and enlightened), Professor Whitehead becomes more accessible and more plausible, though less grandly synthetic. His ideas have not changed, for he still tells us that mathematical understanding is "the primary example of insight into the nature of the Good" (p. 104). Yet in spite of this personal bias, he still ranks next to Bergson and James in his portrayal of the rich flow of immediate experience.

One interesting feature of the book is the emphasis on history as the true pattern of process. "Science is concerned with the facts of bygone transition. History relates the aim at ideals. . . . It is the religious impulse which transforms the dead facts of science into living drama of history. For this reason, science can never foretell the perpetual novelty of history" (p. 142). For him, historical causation is a derivative from a type of thought (p. 25).

The reference to religious conceptions in the book are few, however. The term "God" does not appear in the index, although a sketch of Whitehead's conception of God appears on page 128 and will interest the general reader as well as the theologian.

A repeated reading of Whitehead will bring the wish that his analyses were filled out more completely with sociological data. He ranges from the macrocosm of the universe to the microcosm of the individual without any intermediaries except for a few side-glances at history. Many of us are still hoping for a work in which he will unify his cosmological outlook with social and value categories. Perhaps, like Moses, he must halt on the brink of this promised land, while others enter into his labors. If so, it will not do us any harm to remember that Moses was greater than Joshua.

R. A. SCHERMERHORN.

Should Children 'Be Like Jesus'?

PSYCHOLOGY FOR CHRISTIAN TEACHERS. *By Alfred L. Murray. Round Table Press, $2.00.*

THIS BOOK is chock-full of practical suggestions regarding Bible school teaching, many of them stimulating and helpful, some inapplicable generally, and others of uneven worth. The author is an active minister and his writing from personal experience gives his chapters their greatest appeal.

The author follows the pupil chronologically through the Bible school from the nursery to "Adults—the Forgotten Pupils." The first three years of life are the most consequential, and Mr. Murray advances the radical idea that we start our schools too late even at three. He justly attacks the "showing off" type of Sunday school program in vogue in late years: "Public appearances of kindergarten children where they recite 'little pieces' may be cute performances, but they are not good for the child." He holds that sex education should be given early so that the boy or girl will have it when he needs it; if it is postponed till adolescence the information will excite troublesome experimentation.

Children of the primary age are full of questions; they seek knowledge, and they are the "collectors." The teacher should answer all questions directly and should not be afraid to admit his ignorance. From the junior period through high school, classes should be taught by teachers of the same

sex. The junior high period is one of strains and stresses, physiologically and psychologically, and pupils will react in unpredictable ways. Since they crave excitement, the pioneering characters of the Bible should be presented to them. Senior high school boys and girls are "enthusiasts" and here the teacher can appeal to reason and use discussion methods. In the chapter on increasing church school attendance, Mr. Murray fairly criticizes the highly emphasized rivalry contests, and holds that the sound way to increase attendance is to have well trained, interested and alert teachers.

The author commits several serious misstatements of fact; in discussing the importance of heredity he writes that "the chromosomes of the two parents . . . determine with unerring accuracy whether the offspring of the union will be naturally short- or long-lived . . . naturally good or bad." This latter category is certainly not attributable to hereditary factors.

But the chief failing of this book is its misleading emphasis upon Jesus as the "child's ideal" (p. 68). It advises that teachers "give the primary pupil the impulse to live again the life of Jesus" (p. 72), getting him to "imitate Jesus' thoughts and actions" (p. 71). It is high time we unmasked the confusing and psychologically harmful influence of this asking "what would Jesus do." What Jesus did led him to crucifixion—does the child want to go there? Jesus did all sorts of things the child cannot do and he knows it, and to pound into him the desire to be another Jesus is not only to confuse him hopelessly but to threaten him with definitely neurotic developments. (See Jung's *Modern Man in Search of a Soul* for a discussion of this.) To be sure, Jesus did teach a way of life for men, but he was at the same time the Son of God in a way qualitatively different from that possible for the rest of us, and we have erred greatly in overemphasizing the former aspect of his function.

In short, this book will be very useful for a church school library, but it should be employed as collateral, not basic, reading.

ROLLO R. MAY.

Between the Testaments

THE APOCRYPHA, AN AMERICAN TRANSLATION. *By Edgar J. Goodspeed. University of Chicago Press, $3.00.*

CONSIDERING how long the fourteen books known as the Apocrypha were considered an integral part of the Bible—how not only St. Jerome but also Wyclif and Luther, Coverdale and the makers of the King James version all gave them a place in the canon, though a subordinate place with Luther and later Protestant scholars—it is remarkable how completely they have been discarded by Protestants. There had never been a translation of the entire Apocrypha from the original Greek into English until Professor Goodspeed made this one, and there has not even been a fresh translation from the Latin for nearly four hundred years. The general level of historical and spiritual value may be lower in the Apocrypha than in the fully canonical books of the Old Testament, but there are many Apocryphal mountain peaks and plateaus which are much higher than the canonical hollows. Since modern scholarship has given us a different conception of "canonicity" from that held in earlier times, it ought now to be possible to consider these books on their merits and to remove from them the stigma which has come to be associated with the word "apocryphal"—as though it implied that there had been a conspiracy to put the words of men into the mouth of God. Considered on their merits, they are worth reading. Their unfamiliarity even lends them a degree of excitement. Read, for example, the anti-Semitic decree of Artaxerxes, in the 13th chapter of "The Additions to the Book of Esther"; it sounds like something issued at Berlin day before yesterday.

W. E. G.

Make America Likeable

I LIKE AMERICA. *By Granville Hicks. Modern Age Books, 50 cents.*

I READ a hundred books this summer. One I shall keep until I wear it out. It cost me half a dollar. I was present at the moment when it began to be written. A forum speaker was interrupted by a questioner who said, "If you don't like this country, why don't you go back where you came from?" Granville Hicks gave a swift, neat answer, but I thought I saw a sudden gleam of determination in his eye. He went away from that experience to write this book.

He couldn't "go back" if he tried. He was born in America, and his parents and grandparents before him. He sometimes tells his daughter that her four grandparents, her eight great-grandparents, her sixteen great-great-grandparents were all born in America. Few Americans are any more American than that. Besides, he likes America. His opening chapters are a panegyric of praise for the things that stir him to love for America. His paragraphs on our scenic loveliness, our virtues in history, our possibilities in the future, out-shout all the 100 per cent patriots.

He likes America enough to want everybody in America to enjoy it. He owns his own little home, and has just built for himself a pleasant room, with a stone fireplace, where he can do his literary work. But he knows that millions of Americans have no such possessions. They should. There is enough to go round. Yet they are so restricted that they can be expected to respond only in sullen resentment. There is a family of fifteen, living on two beds in a battered barn in Fort Wayne, Indiana. A three-weeks-old baby was smothered as it slept there, a few months ago. A man went without prescribed insulin last year in order to pay his family's rent. Do you know how it feels to let your body famish for insulin? If you could earn only twenty dollars a week, working as hard as you could, and you had five children, what would you choose when you spent your money? Where would you live? And how would you like America?

Hicks likes America enough to want the fine things to survive and the foul things to disappear. Free speech, free press, free assemblage, intelligent suffrage, shared education, honest devotion to democratic ideals—these he would strive to preserve; but the lawless power, the hunger and poverty, the disease and ignorance—these he does not like when he likes America.

Hicks likes America enough to improve it even with un-American means. He has swung far to the left, and admits it. He approves the things which radicals propose only as temporary expedients. But do such means disappear when the crisis is over? Russia, he says, must take unusual precautions, for inside Russia things are still in a state of war. We must be prepared, he says, for like emergency measures. Here I do not follow him. But I know what drives him to such extremes. He has fought too long against the glacial indifference of people and institutions. Where I disagree with him, I must confess that he has the extra amount of compassion. And even his excess of pity is better than the cold, stubborn resistance of proud people, who will not allow a single change to be made if they can prevent it.

Hicks likes America enough to suffer for it, and to pass

on the willingness to suffer to his children. Before such devotion, simply and sincerely expressed, our petty criticisms of his means seem cheap. He has been discharged from his teaching position, and hounded by persecution across America. On the day he was fired he came home to find his little daughter crying.

"Do you know why I was fired?"

"Yes, because of the things you teach and do."

"What do I try to do?"

"You want all the poor people to be helped."

"Are you glad I'm that kind of man?"

Then the daughter, still crying a little, still seeing the horrors of poverty before them, said, "Yes, I'm glad." And Granville Hicks remarks, "That spirit is the thing that counts. You may decide, as you grow up, that there are better ways than ours of abolishing poverty, but I hope you will not forget that that is what we want, and I hope you will want it too."

Here in America, he says, the greatest decision in human history is now to be made by us, and we shall not hesitate to struggle until the decision is reached. That decision waits for the schools and the churches to produce a generation that can say, and feel, "I like America."

BERNARD C. CLAUSEN.

What is the Church?

THE CHURCH AND THE CHRISTIAN. *By Shailer Mathews. The Macmillan Company, $2.00.*

IN THE PAST thirty years Dean Mathews has written many books interpreting the nature and function of religion, but it is doubtful whether he has hitherto written one as penetrating and comprehensive as this, or one more convincing in its sure grasp of its subject. A pioneer in the historical method or "social approach," Dr. Mathews defines Christianity and the church by a critical survey of their history, revitalizing faith in the institution and its message and creating a new enthusiasm for its ministry. One cannot read this book without having the conviction borne in upon him that here is one who has been emancipated from the nineteenth century's barren critical studies of institutional and literary religious productions and has found the sure foundations of religion itself.

Christianity and the church can be understood only as the history of Christians is understood. For there is no Christianity apart from the Christianity of Christian believers. As Christianity is the search of those called Christians for help, power and victory in the way believed to be that of Jesus, the church—better, the churches—are social agents of that quest.

A church is thus a group of people organized for a certain purpose. But it is interrelated with other groups. Its members are also members of other groups with distinct objectives, cultural, economic, political. Moreover, it dwells in the midst of still other groups indifferent or hostile to it. Necessarily, the views, practices and methods of the churches have changed as the social forces operating most powerfully in different periods of history changed.

The first church was a group of those who believed they possessed power over the world, even death itself, through the power of Jesus. As the Christians went out into the Roman world the churches followed the established customs and institutional order of their communities. Churches in the East became Eastern, settling down in the age-old ways of the East into metropolitan areas. In the West the churches followed the spirit and method of the creative empire and a universal church was organized. In the course of time it was shaped ecclesiastically and doctrinally by the cultural forces of the Teutonic invaders and the economic system of feudalism. The rise of nations created national churches as bulwarks of the state, and as democracy developed churches likewise gave expression to this spirit in organization and statements of faith. Consequently, doctrines as well as churches are social products, to be recognized as metaphorical expressions or analogies drawn from the conditions and experiences of the actual world.

But if throughout the years Christianity has changed continually, the Christ of the church has been the Christ of the Gospels reinterpreted by Christians in order to meet their ever changing needs. He has always been the revealer of the love of God, though Christians may not always have understood the content of that love.

The duty of the churches, therefore, is not to perpetuate doctrine. Indeed, in this world of social and intellectual revolutions that cannot be done. The task rather is to perpetuate a quality. The churches must convince groups as well as individuals that love—which Dr. Mathews defines as "a sacrificial social-mindedness which endeavors to share privileges"—rather than coercion, alone can assure the genuine beneficial progress of mankind. The moral situation of the world today is due largely to the fact that the churches have not seen the social significance of their faith.

One other insistence of the dean must be emphasized. The function of the churches as social groups must not be confused with the duties of their members. The function of the churches is to inspire, educate and train their members as citizens of the state and the world that they may wisely and effectively extend into social action their faith in this power of love.

Unity of the churches then can be achieved not on a creedal basis as was sought at the Edinburgh Conference. That is anachronistic.

The only unity possible is a revived consciousness of the identity of this function of the churches—the equipping of men with the conviction that life on earth can be made worthy and beautiful by one power alone—love—"a sacrificial social-mindedness which endeavors to share privileges."

R. E. E. HARKNESS.

The Catholic Social Program

LIBERTY, EQUALITY AND FRATERNITY. *By Fulton J. Sheen. The Macmillan Company, $2.00.*

MONSIGNOR SHEEN interprets the historic phrase which is his title from an economic instead of a political point of view. By liberty he means the irresponsible way of life which issues in the unjust economy of monopolistic capitalism. By equality he means communism, or, as he prefers, "Soviet fascism." And by fraternity is meant the Catholic solution to economic problems.

Each step in the sequence of liberalism, capitalism, communism and fascism is seen to be also a consequence. What is required for reconstruction is the Catholic program as indicated by Leo XIII and Pius XI.

A definite statement of the Catholic solution to the economic ills of the world is welcome. And Monsignor Sheen is competent to give it. However, in the present book the constructive plan is secondary to two other interests: first, a vitriolic criticism directed at communism, and, second, honoring "the church"—for its encyclicals, its Americanism, its schools (which save the taxpayers $139,600,000 a year), its contributions to democracy. Throughout the book, and especially in the chapters on "Equality" and "The Trojan Horse," the author presents the more devastating criticisms

of communism in emotionally effective language. Objecting to what might be called communist casuistry he says: "Their tactics, deceits and ruses to gain wicked ends revolt all noble hearts and honest minds. . . . But because one knows its tactics, one is convinced of one thing, and that is, there is a devil!"

There are some specific proposals in the Catholic program. Drawing the familiar distinction between the democratic capitalism of private ownership and monopolistic capitalism, the church approves the former and condemns the latter. It favors unions for all occupational groups—the vocational guilds. It requires that a living wage be paid, and furthermore that profit sharing be extended, with as many as possible participating in ownership and management. But the main emphases in the Catholic view are not these demands upon the economic organization; more important are the religious ideals behind them. And the most relevant suggestion concerning the book is to be made in this regard.

The Catholic proposal requires acceptance of ethical principles—mainly, the author summarizes, justice and charity. It is said that if the suggested plan were put into practice it would revolutionize society in a day. It may be added that if these ideals were put into practice no further plan would be necessary. The trouble is that the ivory towers of this and other idealisms are shattered by the bombs of their "if's." Social problems are in the world precisely because these are not fulfilled.

There are points in the economic process where the natural work of religion can be effective. Realistic economists clearly point this out. Monsignor Sheen mentions the immediate requirement, calling it resignation. By this he does not mean passivity (the opiate), nor destruction (the revolution). It is "working to better conditions by an intelligent understanding of the nature of things." Though its contribution is hindered by the use of abusive language, the book does indicate the Catholic proposals for bettering conditions.

ERNEST L. SNODGRASS.

Books in Brief

LIBERALISM FACES THE FUTURE. *By Clarence R. Skinner. The Macmillan Company, $1.50.*

The dean of Tufts College's school of religion presents his lectures on "The Function of Liberalism in a World of Authorities," which he delivered before a meeting of the Leyden International Bureau at Star Island, N. H. Passing up the partial or partisan definitions of liberalism often given by the economist, theologian, politician, educator, solicitor, socialist or fundamentalist, he offers a critical account of true liberalism in its broader significations. His discussion of the roots of modern liberalism, almost synonymous with democracy, is a discerning penetration into history. His best chapter is on liberalism's philosophy; his least meritorious, on its weakness. With thorough grasp of the world situation he analyzes the rising authoritarianism and indicates something of the new liberal horizons. The tone is optimistic and the argument from unhesitating conviction.

CROSS AND SWASTIKA: THE ORDEAL OF THE GERMAN CHURCH. *By Arthur Frey. The Macmillan Company, $2.50.*

Karl Barth contributes a 20-page introduction, showing how the German evangelicals were at first enthusiastic about National Socialism and withdrew their support only when it attempted to mold the church to its purposes. The idea of separation of church from state as desirable in any case seems as yet to have taken no hold on either Barth or the author. The purpose of the book is to define the issues between the nazi government and the Confessional Church, rather than to narrate the episodes in the struggle. The author, who is an economist, a "non-theologian," yet knows his theology well enough and has evidently been strongly influenced by Barth, finds the root of the German apostasy in eighteenth century liberalism—the liberation of man and the growing faith in man which, developed through Herder, Fichte and Hegel, became faith in the *Volk* and supplanted the authority of God by the authority of the state. The development of this in the National Socialist state and its neopaganism and the successive stages of resistance by the Confessional Church are traced. How can one who writes as from the inside of the movement dare to write so boldly? The answer is that he is a Swiss and that the original German edition was published in Switzerland.

RIDERS AT THE GATE. *By Joseph Auslander. The Macmillan Company, $1.75.*

If Joseph Auslander was not already one of the major poets of our time, this volume establishes his claim. A keen critic of our so-called civilization, he escapes cynicism by a hair's breadth, but the margin is sufficient. The "riders" are the evil spirits of war and greed and all the rest of the four, or more, grim horsemen of the Apocalypse. These things cannot be written of in pretty words.

> You shout, He lives! He is risen!
> Our Christian souls He will save!
> Then dig Him a fresh grave,
> Then build Him a new prison.

And again:

> You burn the knowledge you dread;
> Men's brains as well as their books;
> You turn upon spits and hooks
> The truths that will strike you dead.
>
> Your burnings blacken the sky;
> The books leave acres of ashes;
> But out of the debris flashes
> Something no flame can defy. . . .
>
> Behold the Juggernaut Wagon:
> Smith, bandit and paperhanger
> Grind you to dust in their anger,
> Sowing the teeth of the dragon.

There are other poems less fierce, more lyrical. Strong passion, vigorous thought, fresh imagery and trenchant phrase are in all of them.

THROUGH THE FOG OF WAR. *By Liddell Hart. Random House, $2.50.*

It is possible to put in a very few words the theme of this most recent book by the best known military critic now living. Using the World War to prove his thesis, Captain Hart contends that almost all generals are fools or liars or incompetents or worse; that all intelligent military men know it and constantly say so among themselves, but that they accuse of "disloyalty" anyone who lets the facts out to the general public. "I have often felt that if one took as exact the sum of their evidence about each other, one would have to assume that all generals were fools; and when listening to admirals, that all admirals were knaves as well as fools." What remains, after Captain Hart gets through examining the records of the leading commanders in the World War, is an impression of pervasive obstinacy, stupidity and underhandedness. Of all the reputations which he reviews, only those of Lawrence, Allenby, Monash and March stand up. (And

Allenby, he contends, was a butchering failure in France.) To some extent the book gains its tone of almost unrelieved condemnation from the fact that Captain Hart does not deal at length with some of the secondary commanders for whom he evidently has greater admiration—such men, for instance, as Petain and Liggett and Plumer. But the substance of the book's meaning remains this: if you serve in the next war, you can be reasonably certain that when you are sent to your death you will be sent there by a general who has only the haziest sort of idea as to why he is sacrificing you. And even that hazy idea will probably be mistaken.

FANNY KEATS. *By Marie Adami. Yale University Press, $3.00.*

Fanny was John's eight-years-younger sister. She was therefore only seventeen when he left England, to die a few months later in Italy—every visitor to Rome knows exactly where. A little later she married a Spanish gentleman, spent a long life in Spain and died there at the age of eighty-five. Her chief connection with her famous brother was through the letters which passed between them while she was in school. The light thrown upon John Keats is interesting but not extensive. The señora herself, however, became a personality of considerable importance in her own right. Special students of Keats will of course welcome the opportunity of becoming acquainted with the Spanish branch of the family.

INSANITY FAIR. *By Douglas Reed. Random House, $3.00.*

Now that such American correspondents as Gunther and Sheean and Farson have given us their personal interpretations of contemporary world politics it is informing to find a British correspondent doing the same thing. In the main, the interpretations supplied by this liberal English journalist do not differ greatly from those of the Americans. There is a disgust with the present conditions of life, as well as the political arrangements, within England which American correspondents, perhaps as a matter of friendship, have not stressed. For the rest, however, Mr. Reed looks on the events and *dramatis personae* of the Continent with much the same eyes as his American colleagues. One point at which he differs from many of them is his belief, frequently stressed, that the war ended too soon; that there would have been no swift recrudescence of the fighting spirit of Germany had the Allies carried the bitterness of invasion across the Rhine.

MUSIC IN MY TIME AND OTHER REMINISCENCES. *By Daniel Gregory Mason. The Macmillan Company, $5.00.*

Grandson of that master of hymnody, Lowell Mason, the author was born and raised in a musical atmosphere and had composed a major work, important enough for Gabrilowitsch to play repeatedly in concert, before he was a year out of Harvard. His work as author and teacher—he is professor of music at Columbia University—has somewhat overshadowed his substantial achievements as composer. He has been singularly fortunate in his friendships, among poets as well as musicians, and his reminiscences are a roll call of great names as well as a commentary on the music of the last forty years.

Books Received

A Diary of My Times. By Georges Bernanos. Macmillan, $2.50. (To be reviewed.)

The Higher Patriotism. By James Rowland Angell. Stanford University Press, $1.00. Three lectures by the president emeritus of Yale on the relation of the individual to society and its institutions, with a consideration of the conflicting loyalties which necessarily emerge from the nature of the individual and of society. The author's special concern is with the ideal values of life and the bearing of these upon the sentiment of nationalism and its rival claimants for supreme loyalty.

Remember the End, A Novel. By Agnes Slight Turnbull. Macmillan, $2.50. A novel of the better sort, in which hard business—coal and steel in western Pennsylvania—is mingled and sometimes complicated by human affections. It is the story of a strong man who had a wife and a son who were also strong, but in a different way. The tensions are dramatic, but never melodramatic. An able and thoughtful novel.

A Religion for Democracy. By Russell Henry Stafford. Abingdon Press, $2.00. (To be reviewed.)

The Workers' Conference Manual. By Erwin L. Shaver. Abingdon, $1.00. The "workers" referred to are workers in the church school and others concerned with religious education. The author gives much wise guidance which will be of service to pastors, directors of religious education and any who are charged with responsibility for organizing the resources of the local church and making programs for increasing its educational effectiveness.

What We Mean by Religion, A Modern Interpretation of the Sabbath and Festivals. By Ira Eisenstein. Behrman's Jewish Book House, 1261 Broadway, New York, $1.25. This is a simplification and popularization of Dr. Mordecai Kaplan's *The Meaning of God in Modern Jewish Religion.* Underlying its argument is Kaplan's well known thesis in regard to "Judaism as a civilization," but in detail it is an interpretation of the distinctive Jewish festivals and ceremonials in terms of modern thought and the social and spiritual needs of modern man.

Organic Thinking, A Study in Rabbinic Thought. By Max Kadushin. Behrman, $3.00. Life is too complex to be reduced to a "tight logical sequence," and the attempt to state the supreme realities in terms of rigid logic is bound to issue in some such lifeless system as the scholastic theology. Yet the many aspects of life and thought have order and coherence. Rabbinic thought, as interpreted by the scholarly author, illustrates a type of thinking which is "organic" rather than logical or philosophical. This interesting suggestion, here worked out in considerable detail, deserves consideration.

Francis Lambert of Avignon (1487-1530), A Study in Reformation Origins. By Roy Lutz Winters. United Lutheran Pub. House, Philadelphia, $2.00. (To be reviewed.)

Pastoral Psychiatry. By John Sutherland Bonnell. Harpers, $2.50. (To be reviewed.)

An Introduction to Christian Psycho-therapy. By J. A. C. Murray. Scribners, $3.00. (To be reviewed.)

Women and the Way, Christ and the World's Womanhood. By Madame Chiang Kai-shek and others. Friendship Press, $1.00. Twelve able and eminent Christian women, of various countries, give their estimates of what Christ has meant for women in their own lands—and these lands pretty well cover the world. It is hard to imagine how this could be better done than it is done in this admirable symposium.

Valley Forge. By Harry Emerson Wildes. Macmillan, $3.50. There is good reason for Valley Forge to be a national shrine. It was the turning point of the Revolution. Mr. Wildes, who lives there, has not only written the history of Washington's winter there, but has set this history against a rich background of local story and legend.

Capitals of the World. By Marguerite Vance. Crowell, $2.00. Descriptions of thirty capitals with pictures in 120 pages for children. It is necessarily simple, but simplification seems to go almost too far when it is said that Great Britain is the largest "country" in the world.

Through Lands of the Bible. By H. V. Morton. Dodd, Mead & Co., $3.00. (To be reviewed.)

Heroes of Thought. By John Middleton Murry. Julian Messner, 8 W. 40th St., New York, $3.75. (To be reviewed.)

Pre-Reformation England. By H. Maynard Smith. Macmillan, $8.00. (To be reviewed.)

Each with His Own Brush, Contemporary Christian Art in Asia and Africa. By Daniel Johnson Fleming. Friendship Press, $1.50. There will have to be further comment on this beautiful book, but meanwhile the reviewer advises all who have any interest in Christian art or in Oriental art to buy it at once while there

is still time to enjoy it before giving it away for Christmas. Not that it is meant to be a Christmas book, but it is the kind one likes to share with friends—even if it means getting another copy to keep.

God's Reach for Man. By Alice Bishop Kramer and Albert Ludlow Kramer. A. Ludlow Kramer, 425 E. 24th St., New York, $1.00. An interpretation of Christianity, "both condensed and repetitious," in the form of detached aphorisms topically arranged.

A Parish in the Pines. By Lois D. Hagen. Caxton Printers, $3.00. Lumberjacks, homesteaders and Indians were the parishioners in this extensive parish in the north woods of Minnesota fifty or sixty years ago. The time factor is vague, but the pictures of frontier life are vivid, as seen by the missionary pastor's daughter whose first notable experience, as a baby, was being handed around a circle of home-starved lumberjacks—a scene of the same quality as *The Luck of Roaring Camp,* except that of course the parson's baby had a right to be there. The amount of formal church history in the book is negligible, but it furnishes the kind of background without which the history of the church on the frontier is meaningless.

The Secret of the Curé d'Ars. By Henri Ghéon. Sheed & Ward, 50 cents. Life of Jean-Marie Vianney, French priest in the early years of the nineteenth century, who transformed his village, gained wide fame for sanctity, was visited and tormented by the devil in person over a period of thirty-five years ("the house was infested with him; he swarmed like a rat," and M. Vianney did "actually see the devil with his bodily eyes . . . in the form of a swarm of bats . . . and again in the form of a black dog scratching the earth at a spot where had just been buried a man who had died without confession"—and much more and worse), and died full of good work in 1859, and was beatified in 1905 and canonized in 1924.

The Spirit of Voltaire. By Norman L. Torrey. Columbia University Press, $3.00. (To be reviewed.)

American Caste and the Negro College. By Buell G. Gallagher. Columbia University Press, $2.50. (To be reviewed.)

CORRESPONDENCE

A Plea for the Arabs

EDITOR THE CHRISTIAN CENTURY:

SIR: I, too, share with your correspondent of last week, Mr. Andrews, deep concern at the conclusions of Mr. Viton on the situation in Palestine. They are entirely too ready and casual on an issue as serious as exists there. . . .

It was my privilege to live in an Arab village in Palestine for eight years. I have visited in the homes of my friends there in times of joy and sorrow, have drunk their coffee, eaten their bread, fresh and warm from the oven, and their grapes with them in their vineyards, and know them for people such as we. So perhaps I may raise my voice on their behalf also. I realize in so doing one runs the risk of being branded as anti-Jewish, and with such a growing anti-Semitic feeling in America and Europe, one hesitates to suggest "even the appearance" of it. Some of the best people one has met in Palestine are Jews, actuated by the highest, most idealistic motives and I would speak as much for them as for the Arabs.

There is one phase of this very complex "Palestine problem" which is not generally known and which is of great importance. In Palestine and other parts of the Near East there are colonies of Jews who lived there before the war. There were 60,000 Jews in Palestine alone. They lived peacefully with their Moslem neighbors and enjoyed a life free from the prejudices and tyranny which their brothers in Europe have had to endure. They deplore modern Zionism which they feel is a political idea, an instrument of European colonization, rather than a religious ideal. They realize that Islam has ever treated them better than our so-called Christian nations and want to continue to live on friendly terms with their Moslem neighbors. They are happy to consider Palestine as a spiritual rather than as a national home.

In an Irakian newspaper of July, a Jewish writer says in part: "Judaism is one of the oldest heavenly religions: Zionism is a recent political idea with no connection with the Jewish faith. . . . Many use Zionism only to popularize their political designs. Let Westerners say what they like about Arab and Moslem retrogression and decadence; it is enough that the Arabs at the peak of their power and rule did not fall down to the depths of tyranny and injustice and the suppression of religious and intellectual freedom as have most of the European states of today who pride themselves on their twentieth century civilization. If there is any period in the history of the Jewish people when they were not dispersed and persecuted it was undoubtedly under the golden Arabic rule on the coasts of the Tigris and Euphrates, the Barada and the Nile, and the great valley of Andalusia. . . . It is the duty of the Arab Jew today, wherever he may be, to condemn a policy which disturbs his conscience and strains his relationships with the Arabs among whom he has lived for long centuries enjoying their sympathy and love."

I do not know history well enough to pass on the claims stated above but one cannot mistake the spirit. And this is not an isolated case. Arab Jews are raising their voices throughout the whole Near East in just such manner.

Among Western Jews also these are some great souls who decry a Zionism which would not be possible were there not British bombs, battleships and bayonets hovering over and about it. They, too, would keep Palestine as a spiritual home and make such terms with the Arabs as would assure the continued acceptance of Jewish groups among them.

One should like to point out also that every commission sent out by the British government to study the causes of disturbances has either implied or stated outright that the Balfour Declaration was a mistake and incapable of being carried out. In this connection I should like to recommend the section on mandates in Hocking's *Spirit of World Politics.* Again, one does not get the Arab point of view because their language is difficult to translate and Arabs are not in strong positions in our Western nations. America must keep cool in this crisis, and avoid interference in a problem already difficult for Great Britain. The burden of caring for oppressed Jews should not be placed on the shoulders of any small nation but is a responsibility shared by all Christian nations. The Arabs may justly feel that the West is trying to take the easy way out.

Would that Zionism could see that a movement which depends on a display of force for success has already in it the seeds of failure. Would that Zionism could see that only by cultivating the right relations with the Arabs can they hope for peace. The history of the Jews in Europe and the experience of their compatriots in the Near East should have some lesson and some warning for them.

Westtown, Pa. CHRISTINA H. JONES.

Invincible Ignorance

EDITOR THE CHRISTIAN CENTURY:

SIR: Your Anglophobic diatribes on European affairs have me "all hot and bothered."

But it will not last. I shall, like most Canadian ministers, simply pass up your *ipse dixit's* where John Bull is concerned. You simply do not want to know.

Why not scan occasionally such organs as the *Manchester Guardian,* the *Yorkshire Post,* the *Spectator?*

Is not President Monroe dead? And most of his doctrine, killed by Uncle Sam's world trading?

Canadians still have a high regard for "the Mother of Parliaments."

And there are also some here who believe that the Holy Spirit is an active force in human affairs, though so far as The Christian Century is concerned he is non-existent. And they believe that no

war is "inevitable" for determinism is a spent force north of the forty-ninth.

But you can catch up—in about 50 years.

Yours for fairness to John Bull,
GORDON TANNER,
Vancouver, Canada. Church Editor *Vancouver Sun.*

Must Spectators be Silent?

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading "The Critical Hour" by Mr. Sherwood Eddy in your issue of October 19 I wish to ask if he will tell us exactly what he would have done if he had been carrying the responsibilities of Mr. Chamberlain.

I have often sat in the grandstand at a ball game and heard the spectators tell how the game should have been played. I wonder if any of them could have pitched, hit, or caught a ball, or even umpired the game. The result of the game did not always please me, but I imagine that the players were all doing their best, in spite of the criticisms hurled at them.

St. John's Church, REGINALD E. CHARLES.
Ithaca, N. Y.

War is the Only Threat

EDITOR THE CHRISTIAN CENTURY:

SIR: . . . As a young physician I have seen people from every walk of life stripped by sickness of all pretense and social camouflage. I have seen them in their physical and mental nakedness revealing much of evil and good, but more of good. I have seen thousands of unfortunate children, a cross section of our future citizenry, respond so beautifully to the simple fundamentals: good food, cleanliness, decent care and training. From what I have seen of life at its worst I have developed an abiding faith in all mankind. I believe that if we can only give these people, especially the children, a decent standard of living, adequate medical care, health, an education, and freedom from poverty and war, man's spirit freed of these unnecessary handicaps will make obsolete the words which are true today, "Christianity has not failed, it has never been tried."

I have under my public health supervision some 8,000 children. Children of wealth, of abject poverty, Mexican, Japanese, Negroes, most of the nationalities and races of the world. For these children, recognizing that their rights are "the first rights of citizenship," we of the public health service are endeavoring to provide health, happiness and constructive productivity. As for the chances of success, we see no handicap that cannot be overcome, no obstacle but what we already have the means at hand to surmount. We can see only one threat to this chance of the children of America and the world to realize a new day, and that threat is war. . . .

Truly you provide a source of inspiration and strength. You are giving a continuous, courageous call for us to take hold of our Christian heritage and, by remaining at peace, to give all humanity that vision and that chance that mankind needs to show that he is made in the image of God. I feel a great thrill of hope when I read President Palmer's message. As a member of the laymen's cooperating committee of the Federal Council of Churches I pledge my support to your work for peace and to the requirement that the Federal Council set the standard, that the Christian church no longer serve the cause of war.

Santa Barbara, Calif. L. C. NEWTON WAYLAND, M.D.,
Director of Child Hygiene.

There Must Be Martyrs

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very much impressed by Mr. Sherwood Eddy's article, "Must We Face the War Problem Again?" To be lacking in a settled attitude and conviction about a problem, is to have to face it again and again, and I fear that is Mr. Eddy's position.

The struggle for justice and freedom has inspired great men to do great deeds on the field of battle, to be sure, but to fight for these things by nonviolent methods may require even greater heroism and faith, as well as lead to more permanent results. For this reason, it seems to me, the prayer of a Gandhi or a Kagawa may some day be seen to be more powerful than the sword of Washington.

Every great cause must have its martyrs, and pacifism is no exception. What John Huss was to the Reformation, that the true idealist for peace today must be to the coming movement.

Seventh Day Baptist Church, PAUL STANLEY BURDICK.
Leonardsville, N. Y.

A Layman in Difficulty

EDITOR THE CHRISTIAN CENTURY:

SIR: On page 123 in Dr. James Gordon Gilkey's latest book, *The Problem of Following Jesus,* are these words: "Jesus was a human being . . . but . . . was in no sense a supernatural being." In *Christendom* Autumn, 1938, page 589, are these words by Charles Clayton Morrison: "Jesus Christ as God and Savior." What is a layman to believe?

Sunderland, Mass. CHESTER WARNER.

[The layman does indeed have a hard time, beset as he is by conflicting views of many students and scholars. But happily his Master does not require him to believe what other men say, but only to follow the Master himself. In the present case, the conflict between Dr. Gilkey and myself is probably more apparent than real. I, too, believe that Jesus was a human being, not a supernatural being, though I accept him as God and Savior. The article in *Christendom* tells why. I have no doubt that Dr. Gilkey also accepts Jesus as God and Savior though he believes that he was a veritable human being. The New Testament teaches and the church has always held that it is heresy to deny that Jesus was a real human being.—C. C. M.]

The Chaplaincy

EDITOR THE CHRISTIAN CENTURY:

SIR: Has The Christian Century lost interest in the chaplaincy issue, or has its mind changed with reference to the chaplaincy constituting an official tie binding the church to the war system?

New York, N. Y. HAROLD E. FEY.

[Neither our interest in the chaplaincy issue nor our position with reference to it has been modified. We hold that for the church to give its auspices to the military chaplaincy is incongruous with the purpose and nature of the Christian church, that it weakens the testimony of the church against war and compromises the church when the crucial hour comes for it to make a fundamental decision. Every entanglement of the church with the state, by the acceptance of tax money (1) for the support of church institutions, or (2) for the support of religious education or of secular education under church auspices, or (3) for the transportation of children to church supported schools, or (4) as a refund to parents of children who attend parochial school, or (5) for the salaries of its ministers or a portion of its ministers, is bad for the state and worse than bad for the church. The chaplaincy comes under the last named category. Nothing is more important for the church today than to declare its complete independence of the state, and this means that every minister ordained by the church and for whom the church holds itself in any degree responsible, shall look to the church directly for his support. If he ministers to soldiers and sailors he shall do so as a minister of the church, not as an officer of the army or navy supported by and responsible to the war organization. The sharing of this responsibility by church and state is incongruous with the nature and function of the church. The Federal Council of Churches, which acts in the chaplaincy matter on behalf of the denominations, stultifies the Christian gospel by so doing. It should renounce this function and tell the war department plainly why it does so, offering on behalf of the churches to put Christian ministers in army and navy where chaplains now are. The fact that this offer may not be accepted by the war department is neither a reason why it should not be made nor a reason for continuing the present alliance with the state at this point.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Leaders Urge Common Front

Persecution of Jews Unites Catholics, Protestants and Jews—Church Delegation Visits President

(Correspondence from Chicago)

CHICAGO, Nov. 28.—There are many evidences that recent happenings in both Germany and Italy are bringing Catholics, Protestants and Jews together in a common front to protect their shared values. On Sunday, Nov. 20, Dr. Wilhelm Pauck of Chicago Theological Seminary, Dean William F. Clark, noted Catholic layman, and Rabbi Joshua Liebman spoke in K. A. M. Temple, one of the leading Jewish synagogues of the city. In Temple Sholom, on the same day, Dr. James M. Yard of the Chicago Round Table of Jews and Christians, and Rabbi Louis Binstock spoke at a service of prayer for the persecuted. And in Sinai Temple a similar meeting was held, with Judge John P. McGoorty of the superior court, a Catholic, Dr. Paul Hutchinson of The Christian Century, and Rabbi Louis L. Mann as the speakers. The Orthodox Jews are holding a month of prayer for the victims of nazi persecution in Germany.

* * *

Nazi Plague Infects City

Nazi Bund meetings and anti-nazi demonstrations, frequently developing into near riots, have plagued Chicago for weeks past, particularly since the recent pogrom in Germany. But more intelligent protests against nazism also have been made. At the University of Chicago 1,500 students met in Mandel Hall Nov. 17, listened to addresses by Prof. Paul H. Douglas, Dean Charles W. Gilkey, Miss M. Gilson, assistant professor of economics, and Prof. A. J. Carlson, and passed resolutions calling for formal protest from the state department to Germany regarding recent violence; a popular boycott of German goods; revision of immigration quotas to permit the entry of a greater number of Jews; cooperation with other nations in caring for refugees, and the ending of the exportation of war materials to Germany.

The Jane Addams League for Peace and Democracy met in the Church of the New Jerusalem to protest recent nazi persecution of Jews and Catholics, with Rev. W. B. Waltmire of the Humboldt Park Methodist Church, Arthur Necker of the German-American League for Culture, and Gilbert Rocke of the American League for Peace and Democracy as speakers.

* * *

Round Table Active

During all this time the Chicago Round Table of Jews and Christians has been active as a unifying agency. At the most recent luncheon meeting, on Nov. 21, Prof. Paul H. Douglas spoke to a large gathering on "Refugees—What Will We Do with Them?" Before he spoke R. K. Veryard, secretary of the Chicago Committee for Christian German Refugees, and Samuel A. Goldsmith, director of the Jewish charities of Chicago, gave detailed pictures of the situation in America. On Wednesday evening, Nov. 30, an interseminary institute of human relations will be conducted under the auspices of the Chicago Round Table.

* * *

Dr. Palmer's Plan Laid Before President

Dr. Palmer's proposal made in The Christian Century of Nov. 9, that the churches seek a world economic conference, quickly bore fruit in a letter, signed by the heads of 21 Protestant denominations and presented personally to President Roosevelt on Nov. 17 by a committee composed of Edgar DeWitt Jones, James H. Franklin, Roswell P. Barnes and Dr. Palmer. The President gave the delegation 45 minutes, and discussed cordially with them the pros and cons of the proposal.

The letter said in part: "We believe that the time has come for the world's statesmen to make a supreme effort to initiate negotiations looking toward the removal of the causes of war, the facilitating of economic intercourse between nations, the building of agencies to maintain order and promote peaceful change, and the reduction and limitation of armament. . . . We are convinced that the difficulties which stand in the way will be overcome if the leaders of our own and other countries will but implement the known desire for peace which exists among all peoples."

* * *

And So Forth

An intelligible school budget (something we have not enjoyed in years) is asked for by the Chicago Woman's Club in a letter to the board of education. In this request the club aligns itself with the Parent-Teacher Association, the Chicago Schools Committee and many other civic groups.

The fourth annual recreation conference under the auspices of the Chicago Recreation Commission, held in the Hotel Sherman, attracted a large attendance. Eduard C. Lindeman of New York and Homer P. Rainey, director of the youth commission of the National Council of Education, were among the speakers. Dr. Rainey discussed the problem involved in the fact that 4,500,000 youths between the ages of 16 and 25 are out of school and out of work.

The Interracial Business Council is conducting a 60 day jubilee on the South Side, with the slogan "Let's be Friends." The program opened with a mass meeting in the Regal Theater in the heart of the Negro district, Dr. Preston Bradley speaking on "Toleration in Community Programs." South Side merchants, white and Negro, Jewish and Christian, are participating.

CHARLES T. HOLMAN.

Peace Prize Goes to Office For Refugees

For the fourth time, an institution has been awarded a Nobel peace prize. The 1938 award goes to the Nansen International Office for Refugees at Geneva.

Detroit Protests Nazi Pogroms

But Demonstration Against Persecution Is Jarred by Radio Defense of Nazis —Youth Rally for Peace

(Correspondence from Detroit)

DETROIT, Nov. 22.—In the greatest interfaith demonstration Detroit has known for many years, thousands of its citizens participated in protest meetings and prayer services for the oppressed and persecuted peoples of the world over the week end of Nov. 20. Throughout the state of Michigan protest meetings of one kind and another have been held or are on immediate schedule. In Detroit, over 5,000 persons of many faiths and representing a widely diversified political and social scale joined in protest and prayer in the Detroit naval armory. Many prominent clergymen, labor leaders and civic directors participated. Dr. Joseph A. Vance, pastor of the First Presbyterian Church, presided at the meeting. Speakers included Gov. Frank Murphy, Dr. Henry Hitt Crane, Dr. Edgar DeWitt Jones, Rev. Edward J. Hickey, chancellor of the archdiocese of Detroit, Conrad Woelfel, representing the German-American League for Culture, and Rev. Horace A. White, representing the colored citizens. Rev. Owen A. Knox, treasurer of the Civil Rights Federation, arranged the meeting.

* * *

Father Coughlin Defends Nazis

The one discordant note on this Sunday set apart for pleas of tolerance was struck by Father Charles E. Coughlin, whose radio program was in progress at the same hour the armory meeting was being held. Taking as his thesis the opinion that nazism is a defense against communism and that nazi persecutions cannot cease until communism has been destroyed, Father Coughlin placed Jewish influence and nurture at the base of communistic growth. His speech provoked stubborn protests from many quarters. Dr. Leo M. Franklin, rabbi of Temple Beth El, termed the speech "one of the most vicious talks that I have listened to because it was filled with half-truths which are generally the resort of demagogues who wish to sugar-coat untruths."

* * *

What Kind of Sermon Is Preferred?

Mrs. J. E. Leslie, distinguished columnist of the *Detroit News,* recently published two articles on sermons. In the first she discussed the type of sermons preferred by fellow members of her paper's staff. More interesting than the fact that almost all of them favored the type which tells how to apply religion to everyday living was the fact that they prefer, in practice at least, to hear no sermons at all.

In her second article Mrs. Leslie allowed the ministers to speak for themselves. Here are some of the answers: Dean Kirk B. O'Ferrall of St. Paul's Episcopal Cathedral:

"I prefer a practical sermon delivered with an element of the emotional and the dramatic"; Rev. Wayland Zwayer of Jefferson Avenue Baptist Church: "The one that makes practical application of religion to things of today"; Dr. Warren Wheeler Pickett of First Congregational Church: "The life situation sermon"; Dr. Pickett wants his sermons to help solve life problems. Dr. Leo M. Franklin of Temple Beth El said he always liked to include three elements in his sermons—instruction, inspiration and consolation.

* * *

Youth Takes Stand For Peace

A peace rally unique in Michigan history took place in Lansing Nov. 12, when Christian youth from all over the state gathered in the capital city to make a stand for a peaceful solution to world problems. The meeting was held under the auspices of Christian Youth Action, an organization which has united the support of the Christian Endeavor, Epworth League, Baptist Young People and state Congregational groups under one banner. Anthony Stamm of Kalamazoo is president. Gov. Frank Murphy sent a message to be read before one of the sessions and Dr. Harold Carr, pastor of Court Street Church, Flint, delivered the main speech. The rally will be held annually although a proposal is now under consideration to change the date to coincide with Army Day.

* * *

Methodist Uniting Conference Delegates Appointed

Four ministers of the Detroit and Michigan M. E. conferences have been selected as delegates-at-large to the uniting conference of the Methodist Church in America, to be held in Kansas City, Mo., next April. They are Dr. John L. Seaton, president of Albion College; Dr. Henry Hitt Crane, pastor of Central Church, Detroit; Dr. Joseph M. M. Gray, former minister of Central Church and now chancellor of American University, Washington, D. C.; and Dr. Walter Fruit, superintendent of the Detroit district.

* * *

And So Forth

Dr. Clarence Hill Frank, minister of the First Baptist Church of Wollaston, Mass., has accepted the call to the post of executive secretary of the Detroit council of churches.

The resignation of Dr. Henry C. Gleiss after 21 years of notable service as general superintendent of the Detroit Baptist Union became effective early this fall.

Rev. William Hagen, pastor for 40 years of Immanuel Lutheran Church, died Nov. 21 at the age of 79. Mr. Hagen observed the 50th anniversary of his ordination in 1935 in a service conducted by his son, Rev. William Hagen, Jr., pastor of St. Stephanus' Lutheran Church.

The North Woodward united service, which includes the combined congregations of the St. Joseph's Episcopal, Westminster Presbyterian, North Woodward Congregational and Central Woodward Christian churches, meeting in evening service began their 1938-39 season on Nov. 6 with a brilliant address by Dr. Charles Clayton Morrison. Other speakers scheduled to appear in future meetings are Dr. Lynn Harold Hough, Dr. Emil Brunner and Dr. John Mackay.

WILLIS R. JONES.

New Trade Pact Stirs England

Significance of U. S. Ambassador's Recall from Germany—Churches' Appeal to Rumanian King Fails

(Correspondence from England)

LONDON, Nov. 19.—America has had a chief place in the news of the week. Every day the declarations of American public men upon the Jewish tragedy have been repeated; in particular attention was fastened upon the action of the President in recalling for consultation the ambassador to Germany. We have been kept in touch by picture and by radio with the popular demonstrations in New York and other cities. It is generally taken for granted that America and Britain will act in the closest collaboration in their plans for helping the Jewish exiles. It is a source of comfort in a dark time that upon this issue the two nations are so completely at one.

* * *

Trade Agreement In Foreground

Today the trade agreement fills the place of honor. It is too much to expect that the ordinary citizen can understand the details of this agreement, upon which experts have been busy nine months. We are told that it represents an arrangement which is of advantage to both sides; and in general it is a step toward the liberation of trade from artificial barriers. "By far the most important commercial treaty ever concluded with a foreign power," is the judgment of one writer.

* * *

Something New Under the Sun

"The new barbarism," the *Spectator* calls Hitler's anti-Jewish policy, and certainly no better title than this can be found. In this country if there is any sympathy with the revenge which has been exacted for the death of Herr vom Rath, it has not found any expression. On the contrary, every responsible voice has been raised in horror. Two can be named out of a great number. The Archbishop of Canterbury speaks of "reprisals so fierce, cruel and vindictive." Lord Rothschild writes that he has no fear that anything he or others can say will bring a worse fate upon the Jews in Germany: "almost the only thing left for them is death; for many that would be a welcome and blessed relief."

* * *

Sennacherib Would Have Blushed

The bitter attacks on Britain in the German press do not shame our people to silence. It is pointed out as a marked difference between any such alleged cruelty in our past and the present pogroms, that always where this nation has countenanced a policy which was open to attack, the attack was made within its own ranks. To compare the "concentration camps" formed during the Transvaal war with the present treatment of Jews in Germany is grossly unfair; but I can remember how those "camps" were fiercely condemned by Sir Henry Campbell-Bannerman, and many of us, in our youth then, did our best to raise our voices against them.

There is however a general feeling that condemnation is not enough. At this moment plans of a far-reaching character are being made for the aid of these victims of a revenge which Sennacherib would have blushed to take. The barbarism of the moment is certainly new.

* * *

Free Churches Approach King of Rumania

King Carol has been cordially welcomed in London. He is a great-grandson of Queen Victoria, and speaks with genuine feeling about this country, but unhappily in the Europe of today it is impossible to dissociate ceremonial visits from questions of policy.

Representatives of the free churches sought opportunity to lay before the visitor the case of the free churchmen in Rumania, especially of the Baptists, who have been suffering persecution. There was no time for an interview; but no doubt his majesty would learn what is felt here.

* * *

The Political Scene

The attempt made by Mr. Churchill and others to rouse the government to form a ministry of supply did not succeed. Mr. Churchill called for 50 supporters of the government to vote with him, not to turn the government out but to awaken them. Only a few voted with him though some abstained. There is a general feeling abroad that the events of the week have killed for the time at least the hope of a quieter Europe, which some expected to follow Munich.

The signing of the Italian pact has not been the occasion for any new comments. But it is noted that so far the voice of Italy has been silent upon the Jewish vendetta in Germany!

* * *

Veteran Woman Physician Dies

Dr. Jane Walker died yesterday. She was shortly to celebrate the jubilee of her medical service, for she was one of the first women to venture—and it needed a brave heart—into the ranks of the physicians. She was a Yorkshire woman, frank and fearless and very kind. Her chief professional interest was in the care of tuberculosis patients, and she was among the first to give open-air treatment, for which she established a sanitarium in Norfolk; this with her practice in Harley Street kept her busy but by no means claimed all her time. She was a strong churchwoman with generous sympathies and her medical practice brought her into constant touch with people who needed her sane advice.

* * *

New Penal Bill Brings Reforms

Some time ago I drew attention to the lines upon which the home secretary proposes to plan his penal reforms. The Criminal Justice Bill was published on Wednesday. It has many reforms in the treatment of older offenders; but quite rightly Sir Samuel Hoare has given his chief attention to the young delinquent. The aim is to keep all offenders under 21 out of prison. The young offender will either be placed on probation or sent to an

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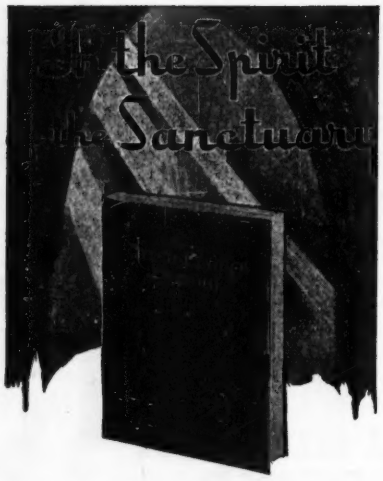

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approved school or to a Borstal institution. These institutions which have now been tested for some time are to be progressively increased. One experiment is the formation of "Howard Houses," where offenders between 16 and 21 can be required to reside under disciplinary conditions outside their working hours.

One welcome reform in the treatment of older prisoners is the abolition of the "ticket-of-leave" system; instead of having to report himself at a police station the discharged prisoner will keep in touch with some unofficial society approved by the secretary of state. It is also proposed that corporal punishment—in other words, the "cat"—shall no longer be used except for serious prison offenses. But a proposal to do away with capital punishment during an experimental period of five years was not accepted in the House of Commons.

* * *

And So Forth

The Society of Friends is holding a special gathering at Friends House this week end, Nov. 18 and following days, to consider the Quaker peace testimony and its implications in this modern world.

Mr. Eden is taking a great part in public life, but there are no signs that he means to head a new party—on the contrary. He said in one speech that freedom and tolerance in creed were in this land the very essence of civilization.

Four million new houses have been built in this country since 1918. There are probably about 11,000,000 houses altogether.

EDWARD SHILLITO.

New Haven Germans and Jews Cement Friendship

A meeting of members of the B'nai B'rith, Jewish fraternal organization of New Haven, Conn., and the German-American Steuben Society of that city was recently held for the purpose of devising means of attack on anti-Semitism and cementing friendship between Jews and Germans of New Haven.

Liberal Students in New York Conference

Jerome Davis, Frederick M. Eliot and John Haynes Holmes will address the student conference of Unitarian and other liberal religious young people of colleges in or near New York to be held at Union Seminary Dec. 9, 10. There will be round table discussions of liberal religion and its relation to the student, race, civil liberties and peace.

Rev. George Gibson New Leader Of Chicago Church

The United Church of Hyde Park, Chicago, installed Rev. George M. Gibson as its new leader the evening of Dec. 5. Rev. Joseph A. Vance, formerly of Hyde Park Presbyterian Church, Chicago, and now of Detroit, preached the installation sermon.

Bonebrake Seminary Has New Head

Dr. Walter N. Roberts was installed as president of Bonebrake Seminary, United Brethren school at Dayton, Ohio, on Nov. 3. Dr. Roberts, who succeeds Dr. A. T. Howard, was at one time a missionary in the Philippines, and taught at Union Seminary located in Manila. For several years he has held a pastorate in Dayton, teaching also at Bonebrake.

Nazis Condemned By Carolinians

Southern Baptists Hold Conventions—South Carolina Plans for More Social Work—Duke University Centennial

(Correspondence from the Carolinas)

DURHAM, N. C., Nov. 21.—It is the open season hereabouts for shooting doves and quail and for holding church conventions. At the latter sport, perhaps the Baptists have been having the most exciting time. Meeting in Raleigh only a few days after the recent nazi outbreaks, the North Carolina group did not let those barbarities pass unnoticed. In language strong as any used in the nation, they condemned the "brutal and outrageous" policy of the German government in its relentless and inhuman persecution of both Jews and Christians.

* * *

South Carolina Baptists Still Liberal

Their Baptist brothers in South Carolina, likewise in convention, were concerned mainly with adversaries nearer home. As my friend Sylvester Green, president of Coker College, puts it in his weekly editorial in the *Durham Herald:* "The South Carolinians got all excited about Furman University, their coeducational school at Greenville. The president of Furman resigned last spring. Internal strife among the trustees was widely rumored. Six trustees resigned from the board in mid-year. Then in the summer the trustees evicted a professor who was believed to teach doctrines contrary to Baptist beliefs. At the state convention the ejectors were in control. . . . Certain restrictions aimed at Furman were made to apply to all schools."

In light of both conventions, it would seem that whether totalitarianism and persecution are justified depends entirely on the purity of one's beliefs! Meanwhile Dr. Herbert Gezork, the professor-reject at Furman, continues to reside in Greenville and is a popular speaker before many civic and religious groups.

* * *

Plans for Enlarging Social Work

The progress of social work in South Carolina, and plans for carrying it still further forward, received the attention of the alumnae group of the South Carolina School of Social Work at a breakfast meeting in Columbia recently. Dr. G. Croft Williams, director of the school, was toastmaster, and among the speakers were E. P. Grice, Jr., president of the South Carolina Conference of Social Work, Miss Leila Johnson, professor of sociology, Miss Martha Bonham and Miss Annie B. Owings. Dr. Lewis H. Carris, director of the National Society for the Prevention of Blindness, commended the excellent program in this field now being undertaken by the state.

* * *

Duke University Centennial Celebrated in Style

To people all over the country, Chapel Hill has become in recent years almost another name for the free and open dis-

cussion of burning issues. And such discussion still goes on there. But this year not even the University of North Carolina is bringing to the state a more imposing array of brains and fame than is Duke University.

This is Duke's centennial year, and the occasion, like a well cooked Thanksgiving turkey, is being done up brown. Spiced with an entertainment course including Kirsten Flagstad and the Ballet Russe, the year is being celebrated by an outstanding lecture series and five notable symposia which are leading across the campus a veritable procession of brilliant figures in law, medicine, economics and religion.

In October hundreds of doctors heard Dr. Morris Fishbein and Dr. John Peters of Yale debate socialized medicine. Last week, in a symposium on "The Changing Economic Base of the South," Dr. Paul van Zeeland of Belgium, Secretary Henry A. Wallace, Howard W. Odum, Claudius Murchison and others, brought highly informed and provocative addresses. Among those who will appear at the symposium on law early in December are Harold Laski, Walter Lippmann and Senator Arthur Vandenburg.

* * *

Changes in Carolina Pulpits

Two influential churches in Spartanburg, S. C., have lately acquired new leaders. Rev. Fritz C. Beach has been transferred to Central Methodist, and Rev. A. W. Dick has come to the pastorate of First Presbyterian from Fayetteville, N. C. The latter succeeds Dr. Henry W. DuBose, who was called to the fast-growing Highland Park Church, Dallas, Texas. Other changes among the ministry: Dr. John Inzer to First Baptist Church, Asheville, N. C., and Rev. C. Grier Davis to First Presbyterian in the same city.

Notable exceptions to a well known rule: Rev. G. Ray Jordan is beginning his sixth year at Centenary Methodist, Winston-Salem, and Rev. R. L. Ownbey his sixth at Myers Park Methodist, Charlotte.

* * *

Congregational-Christian Conference

The First Christian Church at Burlington, N. C., was host at this year's session of the North Carolina-Virginia conference of Congregational-Christian churches. In a series of addresses by three ministerial students at Elon College, one speaker discussed the question, "What Can the Young Minister Do to Remedy World Ills?" Among other features were an address on education by President L. E. Smith of Elon and one by Rev. Thomas A. Tripp on "The Religion of Redemption in a Time of Social Revolution."

* * *

And So Forth

An authority on problems of marriage and the home, Dr. Mildred Morgan of Iowa, is now traveling among college students in this area.

Rabbi William Greenberg of Charlotte has been elected president of the North Carolina federation of B'nai B'rith lodges.

Miss Beth Cunningham, organizer for the American League for Peace and Democracy, has been making a successful tour of significant centers in North Carolina.

With appropriate ceremonies, Rev. Hoyt Blackwell has been inaugurated president of Mars Hill College. Now in his early

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thirties, the new president is a graduate of Wake Forest College and took post-graduate work at Yale and the University of Edinburgh.

The 150th anniversary of the organization of the Presbyterian synod of the Carolinas was celebrated at the old Center Church near Davidson. In 1813 the synod was divided along state lines. The present moderators of the two synods, together with other leaders from both groups, took part in the celebration. J. H. MARION, JR.

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by LOUIS WALLIS

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Machine Beaten In Minnesota

New Governor a Devout Baptist—Big Scale Gambling Hit by Christian Judge—Anniversaries

(Correspondence from the Twin Cities)

MINNEAPOLIS, Nov. 29.—Harold Stassen, 31-year-old liberal Republican, defeated the incumbent Farmer-Labor Elmer A. Benson in the Minnesota gubernatorial race by a plurality of 291,576 votes. It was not so much a battle between liberal and conservative parties as it was a people's coalition against the "machine" in power. Many voters of progressive convictions supported Mr. Stassen on the grounds that a change was needed at the state capitol. Not only did the party in power fail to satisfy the public in its answers to charges of exploitation and patronage but it employed unfortunate name-calling tactics throughout the campaign.

It must be said, however, that Mr. Benson is believed to be a man of personal integrity, an avowed dry in practice and policy. His victorious opponent is a man of balanced judgment, marked ability and courage. It is rumored about that he was not the choice of the old guard from the outset and that his administration will be followed with great concern by the traditional Republican leaders. He is a devout Baptist, having taken state-wide leadership in youth religion activities. The lieutenant governor, C. Elmer Anderson, and the speaker of the house, Lawrence M. Hall, are 26 and 30 years of age respectively. Youth will have its chance in the North Star state.

* * *

Must Christian Pacifism Be Modified?

The Minnesota chapter of the chaplains' association of the United States army at its fall conference passed a resolution urging all ministers of the state to "refrain from adopting a position of extreme pacifism . . . in view of the present unsettled condition of the world." Many are wondering if the implication of this declaration is that Christians must always modify their convictions when they are challenged by the "unsettled condition" of a pagan world.

* * *

Crusading Judge Hits Big-Scale Gambling

Judge William A. Anderson recently made the headlines when from his bench in the municipal court of Minneapolis he imposed a $25 gambling fine upon a restaurant proprietor charged with maintaining a "derrick machine," at the same time demanding of the detective who testified against the defendant, "Why don't you pick on the big gambling places in the city?" "We haven't any complaints," the detective replied. "Well, I'll give you the complaints myself," the judge responded, "and I'll furnish the addresses you need."

A day later, the crusading judge added, "I'm not through yet. I've called attention of the police to conditions, but there are still other things I can do before my duty is fully discharged. Police say, 'We haven't any complaints.' Well, that isn't a good

alibi. Police do not have to wait until they get a complaint to make an arrest." Judge Anderson, former Farmer-Labor mayor, is a prominent Methodist layman and chairman of the department of public affairs of the Minneapolis church federation.

* * *

Stewardship Convention Findings Brought to Twin Cities

Six Twin Citians who attended the National Stewardship Convention in Chicago and will act as a panel to bring the findings of that convention to Twin City audiences are: President Charles Nelson Pace of Hamline University, St. Paul; Dr. Charles P. Deems, St. Mark's Episcopal Church, Minneapolis; Arthur Calvin, superintendent of the Midway and Mounds Park hospitals; Rev. Robert Axtell of the Bethlehem Presbyterian Church, Minneapolis; Dr. Harold H. Baldwin, executive secretary for the synod of Minnesota; and Rev. G. Merrill Lenox.

* * *

New Scheme to Support Religion in Schools

The Ramsey County Sunday School Association, Dr. R. W. Bowden, executive secretary, is experimenting with a new policy for support of the weekday schools of religion in St. Paul. Every church participating in the finance campaign of the association will be asked to pay two dollars for each of its children who attend weekday schools. The nonparticipating church will pay six dollars.

* * *

Significant Anniversaries

The First Congregational Church, Philip E. Gregory, pastor, observed its 87th anniversary and the ninth of the present pastorate. The president and many of the department heads of the University of Minnesota belong to this historic church.

Rev. Anton E. Sjolund was recently feted in celebration of his 10th anniversary as pastor of the First Swedish Baptist Church, Minneapolis.

Temple Israel, the first Jewish religious body in Minneapolis, celebrated its 60th anniversary recently and the 10th year of the occupancy of its present commodious edifice. The present rabbi, Albert G. Minda, came in 1922. In cooperation with Rabbi Harry S. Margolis, Rabbi Minda conducts an institute on Judaism to which he invites all the Christian ministers of the Twin Cities to hear the most eminent Hebrew scholars and speakers in the coun-

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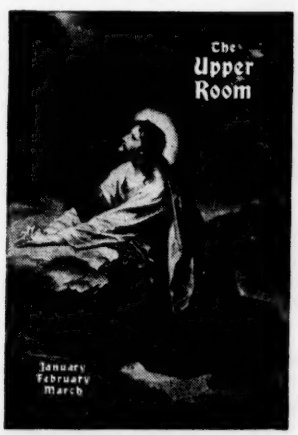

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(Read Mark 1: 35)

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try. Dr. Everett Clinchy, Dr. Charles P. Deems, Father John Dunphy and Rabbi L. Wolsey were among those who gave addresses at the anniversary meetings of this synagogue.

The 50th anniversary of the Methodist Social Union of Minneapolis will be observed at the Wesley Methodist Church, Dec. 6, with Dr. N. E. Moats of the First Methodist Church of Duluth delivering the main address.

* * *

And So Forth

Dr. Merton S. Rice of Detroit, President Mordecai Johnson of Howard University, Dr. Henry Smith Leiper of the Universal Christian Council and Dr. James W. Clarke of Knox Church, Winnipeg, will be the headliners on the program of the Minnesota interdenominational state pastors' conference to be held in February. Presiding will be Dr. James H. Speer, executive secretary of the Minneapolis church federation.

Bishop Stephen E. Keeler of the Episcopal diocese of Minnesota was reelected president of the Minnesota Council of Religious Education.

Rev. R. G. Riemann recently resigned the pastorate of the Andrew Presbyterian Church, Minneapolis, where he succeeded Dr. W. P. Lemon, to accept a call to the First Presbyterian Church, Crawfordsville, Ind.

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South Faces Its Own Race Issue

Human Welfare Conference Based on Bill of Rights, Sermon on the Mount —Police Enforce Segregation

(Correspondence from the Mid-South)

Aberdeen, Miss., Nov. 26.—Southerners met to plan for their common problems for the first time since secession days in the Southern Conference for Human Welfare at Birmingham, Nov. 19-23. A thousand delegates and thousands of visitors swamped all sessions. President Frank Graham of the University of North Carolina at the opening assemblage declared that treatment of the Negro was the test of democracy and Christianity, and that the conference was to be based on the American Bill of Rights and the Sermon on the Mount. Both these documents are alien to the regional religion.

* * *

Theoreticians and Sharecroppers

H. C. Nixon, who was emancipated from Tulane last spring for suggesting free speech in New Orleans, led the tenancy discussion, assisted by Arthur Raper of Agnes Scott and Charles Johnson of Fiske. After the academic theoreticians who followed them had abundantly evidenced their ignorance, sharecroppers from Arkansas, Louisiana and Texas graphically gave their experiences, which were ably summarized by Howard Kester, outstanding authority on southern labor. James Dombrowski of the Highlander Folk School spoke for the mountaineers.

The labor relations section heard labor leaders and industrialists. Aubrey Williams of the WPA sent up trial balloons on new spending, and Witherspoon Dodge, converted Congregational minister now earning an honest living as a C.I.O. organizer, took the house with his pictures of antilabor terror in the south. Ralph Wager told the education group that consolidated schools were ruining the rural children and urged the substitution of rural life schools. Constitutional rights, housing, prison reform, suffrage, women wage earners, health and child labor sections attracted many.

* * *

No Communists Discovered

There was only one Yankee speaker, a well known lady by the name of Roosevelt. The conference resembled a *Who's Who* of southern progressives, in addition to conservative industrialists and alleged but undiscovered communists and Dies committee stool pigeons. Ministers were conspicuous by their absence except for a few Episcopalians, Roman Catholics and Negroes.

* * *

Racial Problem Not Exhausted

The inevitable race problem was magnified by the press to discredit the conference. Some southern conservatives are afraid to think on economics, lest they help the Negro socially; some southern liberals are afraid to think on economics, for fear they will not be helping the Negro socially. A

race relations section, ably led by President Patterson of Tuskegee, and a youth section, where Mrs. Roosevelt listened to a torrential outpouring of racial speeches, did not exhaust the subject. No racial line was drawn at the opening sessions, but a local ordinance requiring segregation was enforced the second night at the auditorium. A handful of leftists passed a resolution of protest.

* * *

Police Interfere to Keep Worship Pure

At the race relations section which met in the Methodist church there was no segregation. Irate church members of the gentler sex stormed down to the police station demanding the arrest of Negroes who dared sit in pews dedicated to the worship of a white deity. The courageous pastor, Joseph A. Smith, a recently transplanted Mississippian who had already disturbed local placidity by preaching on Jewish persecution—a subject delicately dodged in other pulpits—protested to the police against interfering with his church, but officials did not feel they could fight local public opinion.

This police control of churches aroused the conservative and local element of the conference against the whole segregation setup, and bitter opposition to police interference was voiced. Mrs. Jessie Daniel Ames of the Association of Southern Women for the Prevention of Lynching has already spoken on the hypocrisy of southern church meetings which protest nazi segregation of Jews in schools and residences while they treat Negroes worse. This theme was re-echoed from then on and painfully irritated the better class pharisees.

* * *

Stars and Bars Absent

An organization was formed to continue the work begun, and numerous pointed resolutions were passed. The conference was too lacking in emotion to be really southern: Dixie was lacking, as were the Stars and Bars and the usual Confederate veterans. Nor did the conference sufficiently consider local prejudices. The average southerner resents political speeches on Sunday night, and he does not appreciate college professors' advocating that people on relief be forbidden to have children.

Again, outsiders do not show enough concern for the local people who have to remain after conferences are over and take the consequences. The youth who insisted on smoking his pipe in the Methodist chancel while protesting against race prejudice typified the conference to some local visitors. The tactlessness of some of the conference members will be a political handicap to Senator Lister Hill, Congressman Luther Patrick and other progressive Alabama statesmen who brought the conference to Birmingham. But Birmingham marked a milepost in southern progress.

* * *

Thanksgiving Day Still Unpopular

Thanksgiving Day has never been a popular southern institution. When it was made a national holiday in 1864, Jefferson Davis remarked that the typical pharisaism of New England went back to the first Thanksgiving—that of the Pharisee in the temple. Conventional preachers have copied Coolidgesque phariaism in their sermons. A recently arrived liberal explained the Pilgrims' thankfulness as owing to their turning from their original communism to rugged individualism. Two years ago the governor of Mississippi sent out mail order sermons for the day, including thanks for the sweatshops then moving in. The wages-hours bill probably torpedoed this delightful document this year. Lame union services, sparsely attended, were the rule. The sporting crowd froze through football games as the first snow in two years gave Mississippi a beautiful white Thanksgiving.

* * *

And So Forth

A union meeting of protest against Hitler by Protestants, Roman Catholics and Jews was held under the leadership of Episcopal Bishop Maxon in Memphis. When a similar protest was made against nazis some years ago, there were no Negroes there. At the recent meeting a Negro pastor spoke.

Mississippi contributed her only lynching of the year at Wiggins, a town which never had a slaveholder.

The Memphis, Little Rock, and Mississippi Methodist conferences moved many of the more important pastors.

The Mississippi Baptist convention adopted a polite protest to Germany, and a stronger one to Rumania, on persecution. J. D. Franks of Columbus, liberal leader who attended the Oxford and Edinburgh conferences last year, wrote the resolutions.

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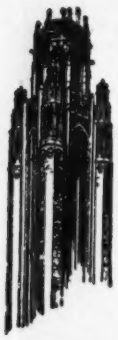

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New Turkish Law Favors Peasants

Property Law Will Prevent Impoverishment—New Departure in Turkish Music—Progress in Education

(Correspondence from the Near East)

ISTANBUL, Nov. 15.—A new bill under preparation aims at protecting the peasant against permanent impoverishment through distraint. Seizure will no longer be enforced indiscriminately. Property will be classified into four categories, distress to be allowed on a subsequent category only after the value of the property in the former has proved insufficient.

First of the property liable to seizure is revenue in the way of rents or salaries. Then come personal and house belongings in excess of minimum needs. The third category includes means of production and cattle, but it is specified that no distraint will be resorted to upon yoke-oxen, stallions, agricultural tools and machines, fodder, provisions and seeds, nor upon tools, raw material and minimum floating capital necessary to the exercise of one's trade. The last category is composed of real estate like vineyards, gardens, grassland and arable land, as well as mills and shops; here again houses with enough rooms to house all the members of the family, and stables and sheds necessary to insure the peasant's living, will be exempted from seizure.

* * *

People's Organization Fosters Love of Reading

The coffee house belonging to Bahri Tshavush at Ankara has been the first to receive a bookcase with books as a free gift from the People's Homes organization. This is a consequence of a decision to install such bookcases in all places, like coffee houses, fire brigade stations and municipal rest rooms, where the people who congregate are without immediate occupation. All these will be kept supplied with a number of entertaining and educational books. For the time being, this measure is limited to Ankara and its neighboring villages. Thus, along with the development of public education through the opening of new schools, the Turkish government is intent upon spreading everywhere the love of reading and creating a strong interest in general knowledge.

Since last year the People's Homes organization, which is affiliated with the People's party, has been giving free film and "Karagoz" (Turkish Punch and Judy) representations in coffee houses and similar places and also, from time to time, popular lectures on more serious subjects.

* * *

Progress in The Arts

A prize of $800 is to be awarded by the Turkish Republican People's party to the composer of the best Turkish symphony, while $550 will be given as second prize. This is the third in the series of official competitions opened for the promotion of art. The first two related to belles-lettres and painting respectively.

Like most measures of this kind in post-war Turkey, these contests imply both a promotion of one tradition and a departure from another. The encouragement given to literature has been of a most conservative nature, since despite revolution literary creation has remained evolutionary and may look back upon a very long and often very brilliant tradition. As to modern Turkish painting, characterized by the representation of human traits, it has already been some three or four score years in existence, but recent and present developments have been at the expense of perhaps the finest of Turkish arts, that of decoration.

* * *

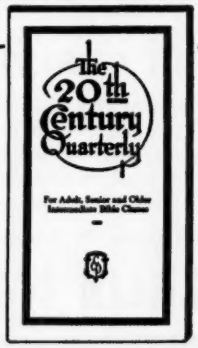
East and West Meet in Turkish Music

The widest departure from the past is represented by the effort to introduce Western music into Turkey, an effort inspired by exactly the same reasons which determined the rejection of the Oriental philosophy of life. Yet the innate rhythm of Oriental music is something which cannot easily be uprooted, and even the simplest Western tune takes on a very recognizable Oriental inflection when hummed by the average Turk. Still, dance music and both local and foreign broadcasts are doing their part in displacing tradition. Meantime Turkey's post-war generation is discovering Turkish folklore. The impact of these tendencies seems to be resulting in an attempt to combine Western musical technique with certain elements of Turkish tradition. From this may arise a kind of production which will take its place in European musical art.

E. GUERON.

Jewish and Christian Seminaries Press Aid for Refugees

A joint working committee between students of the Jewish Seminary in New York and Union Theological Seminary has been formed "to cooperate with every effort made by the democratic countries to help solve the problem of refugees from the



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Oxford Spirit at Student Meeting

Interseminary Conference Stresses Ecumenicity—University of Pittsburgh Dedicates New Chapel

(Correspondence from Pittsburgh)

PITTSBURGH, Nov. 23.—A three-day conference was held early in November at Western Theological Seminary, with 127 delegates from 27 seminaries of Pennsylvania, Ohio, New York, New Jersey and Virginia. Student leaders from each seminary shared the program. The ecumenical viewpoint was emphasized by all the speakers in thought-provoking addresses. The results of student discussion indicated that seminary students are more than ever concerned with ministerial functions other than preaching. Critics noted much of the same spirit as was shown at Oxford and Edinburgh. It was judged the greatest display of seminary student opinion ever to have convened in Pittsburgh, and the most outstanding conference of the middle Atlantic division in 16 years. This interseminary conference was unusual in that 27 seminaries, representing 14 different denominations, were able to meet on common ground without demanding a creedal basis for organization.

* * *

Heinz Chapel Dedicated

On Sunday afternoon, Nov. 20, the million-dollar Heinz Chapel on the campus of the University of Pittsburgh was dedicated. Chancellor John G. Bowman, in behalf of the university and its trustees, received the building from the hand of Mr. Howard Heinz, who in a fine speech told us about the religious convictions of his father and of the joy which he, his brother, Clifford, and his sister, Mrs. John L. Given, found in giving the chapel to the university, in the hope that education might find a proper balance in religion.

The dedicatory sermon was preached by Dr. Henry Sloane Coffin, president of Union Theological Seminary—his subject, "The Religious Foundation of Democracy." He showed that any enduring democracy must be founded upon faith in God and upon that respect of persons which the Master taught. He remarked that, if this could not be called an age of faith, it is certainly an age of wistfulness.

Four hundred and fifty people, completely filling the chapel, were present by invitation. The entire chapel, in 13th century French style, is an architectural triumph, but the windows, modeled on those of the cathedral of Chartres, particularly claim attention.

* * *

Protestant Sermon Spread By Catholics

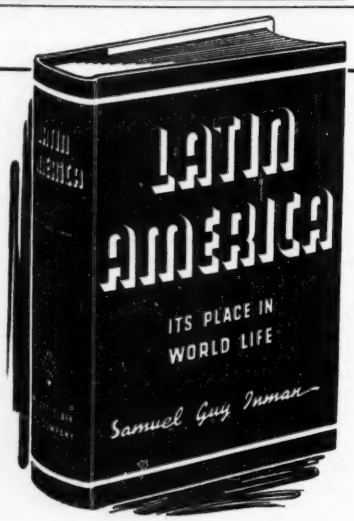
Dr. C. Marshall Muir, pastor of Bellefield Presbyterian Church and moderator of the Pittsburgh presbytery, was recently invited to prepare a sermon for the *Pittsburgh Catholic,* leading journal of that faith in this community. The trend of this sermon is that the Protestant church, in general, today has much more in common with the Roman Catholics than with modernists. Dr. Muir seems to think that there is a tendency to regard the church throughout all the world as a definite "human-divine" organization and fellowship of the faithful. He suggests that the modernist idea that man is evolving toward perfection is pretty well discredited even by liberals, and that the present outlook is upon a pagan and selfish world. Comte, James and Dewey, he seems to feel, are no longer Protestant authorities, but men like Karl Barth, Brunner, Reinhold Niebuhr and Berdyaev are being relied on for the new Protestant metaphysics.

The sermon is being reprinted all over America. It is of particular significance since Dr. Muir is one of our younger and more open-minded ministers.

* * *

Y.M.C.A. President Retires

Mr. Ralph W. Harbison, who has led the Pittsburgh Y.M.C.A. as president of its board of directors for 32 years, has stepped aside in favor of Mr. William M. Knox, who has been a member of the board for 15 years, is a graduate of Yale, a member of the Asbury Methodist Church, and a member of the firm of Moorhead and Knox, prominent lawyers. Early in January, the Y.M.C.A. will bring Dr. Ralph W. Sockman, of Christ Methodist Church, New York, who, in addition to numerous



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My dear Mr. Inman:

I have been reading with the deepest interest your admirable book on Latin America. Most of the volumes heretofore published have been of a descriptive character. We have been in need of a book dealing with the larger aspects of the continental situation, as well as with the psychology of the Latin American nations.

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I congratulate you on the service you have rendered.

L. S. ROWE.

Comments on the Book

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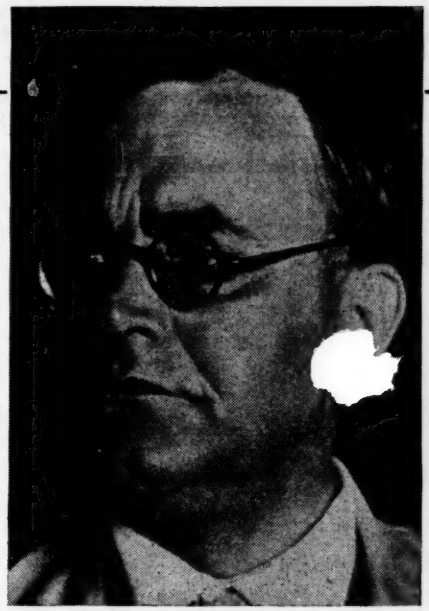

Karl Barth

is the most exciting thinker among living European theologians. It is with great satisfaction, therefore, that The Christian Century is able to announce that Barth will contribute to the series of articles by thirty leaders of Christian thought to be published during 1939 on

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Remember also the previously announced important study by the great Continental theologian on the issue which is today shaking the church to its heart—in The Christian Century during 1939. . . . .

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addresses to boards and committees of the Y.M.C.A. and Y.W.C.A. will preach each noon at Trinity Cathedral and each evening in neighborhood services. All staff members and their wives, together with secretaries of the Y.W.C.A. who have been invited, will give two hours once a week for 10 weeks to a study of "Christianity in Our Modern World."

* * *

First Housing Unit Under Way

Since I am a member of the Pittsburgh housing commission, I am particularly interested in the fact that our first block of 456 units is already well under way. A contribution of $10,000,000 from the government has been supplemented by $1,000,000 from our own city. As soon as this first block is completed, the authority will proceed with another block of over 700 units. Monthly rentals will probably be well under $5 per room. A special effort will be made to see that only people who deserve these houses get them. Municipal playgrounds will be placed in close proximity to these new blocks of low-rent houses.

* * *

College Conference On Religion

Dr. Herbert C. Spencer, president of Pennsylvania College for Women, is chairman of an intercollegiate committee, representing the University of Pittsburgh, Carnegie Institute of Technology and Pennsylvania College for Women, which, early in the new year, will bring 10 of the greatest religious scientists and Christian ministers to the campus of each institution to discuss religion in the light of today.

JOHN RAY EWERS.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Angels with Dirty Faces

(Cagney, O'Brien, Dead Enders) (Warner) Finely produced and acted, but mere glorified gangster film. Slum toughness made very amusing, with heartless killer-hero as its idol. Grim climax, with utterly futile "gesture" by hero, further distorts values. Bad ethics, misdirected sympathy.

For A: Good of kind. For Y, and C: Unwholesome.

Cipher Bureau

(Leon Ames, Joan Woodbury) (Grand Nat'l) Pleasantly puzzling, not over-violent spy-melodrama, showing government defense methods against foreign spies, even to deciphering code message broadcast by piano music. Heroine finally betrays her spy-pals to be worthy of marrying bureau chief's brother.

For A: Depends on taste. For Y: Fair. For C: Hardly.

Flight to Fame

(Charles Farrell, Jacqueline Wells) (Columbia) Spectacular pseudo-scientific "power ray" invention by old war ace is seized by villain to destroy planes flown by old comrades. Air thrills, sudden deaths, until young army-captain hero solves all with bombs, and wins girl.

For A: Mediocre. For Y: Little value. For C: No.

Forbidden Territory

(Binnie Barnes, Lyle Talbot, Ratoff) (Hoffberg) Second-rate in all but cast, thin limping story purports to center in remote Siberian prison-camp but travels all over by train, sleigh, hayload, with the gestapo always shadowing. Harmless adventure stuff, comically unconvincing.

For A: Crude. For Y: Perhaps. For C: No.

Hard to Get

(Dick Powell, Olivia De Havilland) (Warner) Thin, light, lively little yarn about filling-station hero with big idea and big financier who won't buy it, until his daughter, posing as maid, smooths way for hero. Hilarious role by Winninger and less singing than usual by Powell.

For A: Fair. For Y, and C: Fairly good.

Just Around the Corner

(Shirley Temple, Farrell, Robinson, Pangborn) (Fox) Shirley busy and prankish in gay comedy, coaxes prosperity around corner for father and friends, delights rich, crusty old man, father's foe, by mistaking him for "Uncle Sam," and organizing gala benefit to solve his troubles.

For A: Pleasing. For Y, and C: Very good.

Professor Mamlock

(Russian, very full English titles) (Amkino) Strong, vivid, well-acted story of growth of anti-Semitic outrages by nazis. Powerful arraignment by soviet Russia of fascist doings in Germany, likely to stir any audience that sees it. Decidedly startling documentary film.

For A: Notable of kind. For Y. Mature. For C: No.

Road to Reno

(Hope Hampton, Scott, Farrell, Broderick) (Univ) Flippant, burlesque story of thrice married opera star and cowboy using many tricks to escape divorce which neither really wants. Impressive ranch scenery, stampedes, airplane stunts, songs, travesties divorce proceedings, combined in frothy futility.

For A: Depends on taste. For Y, and C: Decidedly not.

Best Recent Family Films:

Boy's Town	Dark Rapture
That Certain Age	Listen, Darling
Swing that Cheer	Men with Wings

Best Recent Films for Adults:

Drums	The Citadel
If I Were King	The Great Waltz
Suez	Young Doctor Kildare

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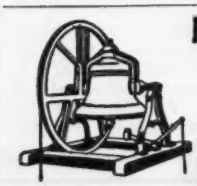

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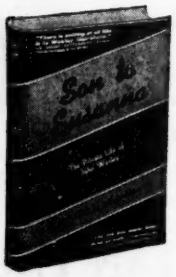

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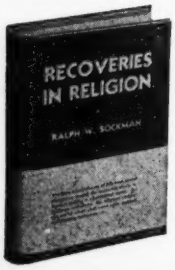

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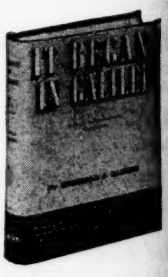

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